The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
14Feby83

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THE MESSENGER.

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Poetry.

AT NIGHTFALL.

The day is done, dear Lord, the weary day;
And I have tried so hard to do Thy will,
And faithfully the task Thou gav'st, fulfil!

The little ones are sleeping; all the day
The restless feet have hurried to and fro,
The childish voices ceaseless in their flow.

Thou knowest, dear Lord, Thy work I try to do
To train these treasures Thou hast lent to me
Till Thine own image in their hearts may be.

I strive to guard from harm my garden fair;
The sweet home-garden with its tender blooms,
Its promised fruitage, and love's rich perfume;

But, spite of all my care, the hedge is poor;
The crafty foxes creep in unaware,
And little sins despoil my garden fair.

So all the day I've labored, watched and prayed,
To lead the little souls to Thy dear feet,
And guard lest sin should dim their whiteness sweet.

Now they are nestled 'neath Thy wings to rest;
But I am tired, so tired, dear Lord, to-night,
Too spent and weary e'en to pray aright.

To-morrow's tasks arise before my sight;
But oh, my Lord, they are so heavy grown,
I faint and fall; I can not walk alone!

Bear Thou my burdens, be in weakness strength;
Take in Thy arms the children of my care,
So that Thy blessings all their lives may share.

I lay me down to sleep with pesceful heart;
Strength will be given for all the morrow brings,
Till, by and by, our earth-souls shall find wings!

Communications.

For The Messenger.

SUMMER INSTITUTES: MARTHA'S VINEYARD.

MR. EDITOR:—To what was said of Martha's Vineyard in previous letters, I wish to add a few words respecting the summer schools which have been opened on this inviting island.

The Scientific Institute, organized by Prof. Agassiz, a year or two before his death, on Penekese, one of the Elizabeth group of eight isles in Buzzard's Bay, has proved to be a fertile suggestion to other minds. It was almost immediately followed by a Normal school called the summer institute, opened in Cottage City, and conducted with increasing success from year to year, the term of instruction being five weeks, and beginning about the middle of July. The school has not had a building until this season. Instruction was for several years given in rented cottages, and in churches and chapels. The growing prosperity of the enterprise justified the collection of funds for the erection of a large wooden structure in the cottage style, which was so far finished this season as to be available for the purposes of instruction, and is called the Agassiz Institute.

The course of instruction includes not less than twenty-two different departments. The plan is certainly comprehensive enough to be compassed in five weeks. Each department is conducted by a professor selected from the established scientific schools, colleges and universities throughout the country—a man of eminence or who is regarded as having gained some distinction in his peculiar branch. His compensation consists of the tuition fees paid by the students of his department. The fee is fifteen dollars for each course, or four dollars a week for a period less than the whole term. An additional matriculation fee of one dollar per student goes to defray contingent expenses.

Last year the number of students was about two hundred. Prof Raymond informed me that this year it had grown to three hundred and fifty.

The institute had been in progress about two weeks when I arrived at Cottage City, July 28th. Having an abundance of leisure, I availed myself of the opportunity to go to school— a treat, Mr. Editor, as I do not often get the chance. I visited the Agassiz Institute, and took a seat in the class-rooms. I also visited Union Chapel, a large hexagonal building erected and used for various purposes—for public worship on Sunday, and during the week for lectures and amusements; since the main building is not large enough to accommodate twenty-two professors. In addition I heard several public lectures, to which outsiders are invited, and enter by paying a small admission fee.

Among others I heard four lectures by Prof. Winchell, of Michigan University; the first on "The Decay of Worlds," arguing from the facts of natural science that the earth would, like the moon, become in the course of ages, uninhabitable, and that all the heavenly bodies were, like some known stars, subject to processes which must issue in radical change of structure or in extension. The next lecture took up the theory and proofs of evolution. His definition of the theory was rather indefinite, and his arguments left undetermined the question whether in the transition from one status of things to another the preceding form had in it all the possibilities of the succeeding one, or was simply the basis from which by the creative word the new succeeding form was evolved. The lecture would admit of either position. The third lecture I heard was on Pre-Adamites, and the fourth on the antiquity of the human species. These were both more thoroughly self-consistent than the other two. The lecture on Pre-Adamites was a condensed statement of the leading arguments of Prof. Winchell's book on this subject. As I had not read his book nor Prof. Dawson's works on the same general topic, the lecture was novel and interesting. Adam and his posterity constitute the last and highest stage of the development and progress of mankind. This race was preceded by other races possessing a lower grade of physical, intellectual and moral endowment. Waiving particulars, I merely add that Prof. Winchell excludes the negro race from the Adamic family. Admitting his premises, his arguments were logical and forcible. Strange as it may seem, his leading argument was drawn from the first chapters of the book of Genesis. The fourth lecture was closely connected with that on Pre-Adamites. He reviewed the principal arguments of scientists in support of the great antiquity of the Adamic race, and maintained that they were not conclusive. Reasoning from scentific data, the race of Adam, he thinks, is not older than the best biblical chronology warrants us in believing. But in maintaining this opinion he denies that the pre-historic men of Europe belong to the Adamic race.

As a scientific lecturer Prof. Winchell is a model. Speaking without manuscript, he begins in a calm tone of voice; moves on with ease and steadiness, selecting apt words, and constructing his sentences, all of which are complete, connected and perspicuous with freedom and facility. There is no attempt at display or at oratory, but only at instruction and lucid argument; yet at certain points he rises into genuine eloquence, which is more effective because apparently unstudied and undesigned.

As you may well suppose the class-room instruction to which I listened was of various quality. Some topics were handled in a masterly manner, and I could not but congratulate students on their privileges. In other rooms the institution was superficial, and I must add even crude. Some of the teachers betray no small amount of egotism. I could not but at times feel depressed at seeing a class of 50 or 75 men and women listening to a shallow and one-sided treatment of most important subjects.

I began this letter intending to give you some account of the "School of Theology" which I atttended last week, held from the 7th to the 12th of August, in Cottage City. But my allotted space is full, and I close.

Yours very truly,
E. V. G.

Taunton, Mass., Aug. 16, 1882.

THE HISTORY OF THE REFORMED CHURCH OF PHILADELPHIA.

The following was prepared by Rev. Geo. K. Johnston, at the request of the manager of the *Public Ledger* of this city and published in its columns. As it is full of matters of history and interest to our readers, we are pleased to give it a place in our columns. As it is too long to give it in one issue, we will give the balance in one or more. ED. OF MESS.

Human history, whether secular or religious, has its lights and shadows. History truly told will have these two elements blended. This narrative sets forth not only the brighter, but also the darker side.

Title.—The official legal title of the denomination is "*The Reformed Church in the United States.*" From the time of its organization, until 1869, it was officially known as the German Reformed Church, but by its own people. By others, as well the learned as the unlearned, it was, and still is, to some extent, called by all sorts of misnomers. Often it was called the Dutch Church, thus confounding it with the Reformed Dutch, now the Reformed Church in America; sometimes it was and is called the German Presbyterian or German Calvinist, or the German Reformed Presbyterian, or the German Reformed Lutheran, or the High German Reformed Church. In this country it came to be called the German Reformed Church in order to distinguish it here from the Dutch Church, the daughter of the Reformed Church of Holland, which used the Dutch not the (German) language. In its early history the German was the language used in its worship in this country, and is still by the German portion of it, and hence the prefix. German was allowed for two reasons. 1. To distinguish the denomination from the Dutch or Hollanders; and 2, because the language then used was the German. In November, 1869, the General Synod of the denomination convened in Philadelphia struck the word "German" from the title of the denomination for several reasons. First. Because the original title of the denomination is only "Reformed Church;" and, second, because the English language is far more in use in this country in its worship than the German; and, third, because the surname "German" was continually misleading both the Churches and the world outside of the denomination, leaving many under the erroneous impression that its service were conducted in the German language altogether.

ORIGIN.

The Reformed Church in the United States and in Philadelphia is a lineal descendant of the Reformation period, in the beginning of the 16th century. In the first years of the great historical reformation movement two currents of thought and Christian life began to show themselves, on the one hand were Luther and those of his spirit; and on the other Zwingli and Bucer, Calvin, Ursinus and Olevianus, who represented different conceptions of divine truth. Thus, from the beginning, these two tendencies were at hand as latent forces, which in time, crystalized themselves in two historical religious facts, viz.: The Lutheran side of the Reformation, since known in Europe, and later in America, as the "Lutheran Confession," with its various branches; and on the other the "Reformed," since known in Europe, and later in this country as the Reformed Church. To be properly understood, it is necessary to say, that the Reformed side of the Reformation gave the name "Reformed," not only to that portion of the Reformation movement in Germany, which differed from Luther and his colleagues, but it gave the name "*Reformed*" also to the Protestants of Switzerland, and France, and of Holland, and of England, and of Scotland. Hence, there is a Reformed Church of France, as at this day, and the Reformed Church of Holland and of Germany. In England and Scotland their original name, "*Reformed*," has been displaced, or at least suppressed, by the forms of church government. Thus in England it is the Episcopal (that is a church governed by Bishops,) and in Scotland the Presbyterian (that is, a church governed by Presbyters or Elders). All these several denominations belong to the original Reformed family of churches.

FIRST CONGREGATION.

Although the exact date is wanting, yet the evidence is at hand that between 1727 and 1729 a congregation of the Reformed Church was organized in Philadelphia by Mr. Weiss. He was a native of the Palatinate on the Rhine, and a graduate of the University of Heidelberg. He spoke Latin like his vernacular. He was sent to this country by the "Upper Consistory or Classis of the Palatinate."

The immigrants were too destitute to provide for their spiritual wants in the new world. After serving the congregation a while, he saw how much a place of worship was needed. Meanwhile, Mr. Weiss reported the condition of the infant congregation here to the home authorities in the [illegible], and having been now for a long time under the iron heel of war and rapine by a foreign foe, and able, therefore, to help but little, though willing to do all in its power, for its spiritual children, the authorities of the Palatinate appealed to the Church of Holland to secure its interest and aid, and the appeal then and afterwards made met with a hearty response. Rev. Mr. Weiss and Elder J. Reif, in 1729, went to Holand by the authority of the Church in the Palatinate with a view to secure money to aid in building a church in Philadelphia and for church work elsewhere in Pennsylvania, and also to get books, especially Bibles. Their mission bore good fruits. After Mr. Weiss returned from Europe he continued Pastor of the Congregation in Philadelphia until the fall of 1732. At this time the consistory was composed of the following persons: Jacob Diemer, Michael Hillegas, Peter Hillegas, Joost Schmidt, Heinrich Weller, Jacob Siegel and William Rohrich.

The place of worship in the first few years of the congregation is uncertain. There seems to be no data upon the subject.

The second pastor was Rev. John Phillip Boehm, a native of the Palatinate and educated there for a school teacher. He came to America in 1726, and was ordained to the ministry here. He located in Whitpain township, now in Montgomery county, Pennsylvania. The date of the beginning of Rev. Boehm's pastorate in Philadelphia is uncertain, but it is recorded that from 1734 he preached once a month in the frame building on Arch street near the Quaker burial ground, on the land of William Allen. It had been a barn, but was converted into a place for worship, and the Reformed, jointly with the Lutherans (the latter later on also associating with them the Moravians, under Count Zinzendorf,) rented it from Mr. Allen. The Reformed continued to worship in the Allen building when the Lutherans left, paying him £4 rent a year.

Mr. Boehm cast about for a lot for a church, and having selected one on Race street (then Sassafras,) below Fourth, it was bought on the 12th of March, 1741. The lot was 49½ feet on Race street, by 204 deep. Additional ground was added in 1749. On this lot the First Reformed Church of the then Philadelphia was built. Mr. Boehm continued to serve the congregation as Pastor until 1747. He died May 1st, 1749. Rev. Michael Schlatter preached a funeral sermon in his memory to the congregation in Germantown, on the 17th of May, 1749, where he had for a long time been supply and pastor.

Rev. Michael Schlatter arrived at Philadelphia Sept. 6th, 1746, a native of St. Gall, Switzerland, educated there, and he also visited the schools of Germany and Holland. He came to Philadelphia as a Reformed Minister under the supervision of the Reformed Church of Holland, which, because of the impoverished condition of the Reformed Church in Germany, undertook to minister in temporal things to those of different nationalities (Germans, Swiss and Huguenot) in the colonies. Mr. Schlatter set about, according to his instructions, organizing congregations and charges, visiting on horseback various settlements in Pennsylvania, Maryland, Virginia and New Jersey, while he also devoted himself to the work of preaching. He was a great pioneer, a most industrious and efficient minister. He preached in Philadelphia on the 18th of September, 1746, in "the old, half-fallen church," the first time, and on the same day proceeded to organize the congregation in Philadelphia and the one in Germantown into a charge, to be served by one pastor. Sixty names, heads of families of the congregation in Philadelphia, subscribed on that day £30 towards the support of the minister, and on the same day, in the afternoon, he preached in Germantown, and after the service presented the question of uniting with the congregation at Fourth and Race streets under one pastor, to which they agreed, and forthwith subscribed £25 towards pastoral support. On the 21st of December, 1746, Mr. Schlatter was installed Pastor in Philadelphia, and on the 15th of February, 1747, in Germantown, (the two congregations having given him a unanimous call), in both cases by Rev. Boehm, his predecessor. On the 19th and 20th of April, 1747, he administered the communion in Philadelphia to 115 members.

The first building erected by the congregation on Race street, Schlatter describes thus: "On the Second Advent Sunday, St. Nicholas' Day, Dec. 6, 1747, the writer, Michael Schlatter, Minister here, preached for the first time in the new six-cornered Reformed Church, in the Race place, on the words of David in 65th Psalm, 5th verse (fourth in English Bible). But the church was not yet plastered, and had neither gallery nor windows. The building was hexagonal in form, with a hipped roof, sloping from each of the six sides to the cupola. The cupola was also hexagonal, with an arched-topped narrow window in each side; surmounting this was a ball pierced by a rod with the figure of a cock at the top."

Burke, speaking of the assailants of Christian faith in his times, called them "philosophical fanatics," seeking to "abolish religion." Goldwin Smith, in a recent magazine article, affirms that the anti-theistic frenzy of eminent agnostics shows that "we may have to be on our guard against a fanaticism of hostility to religion as well as against a fanaticism of religion." Mr. Smith's caution is timely, inasmuch as many really able men, living constantly in the temple of science, are substituting the inventions of their imaginations for the deductions of sober judgment. Because by the latter faculty they cannot detect the presence of the supernatural in the material, they imagine and affirm that it does not exist. And so enthusiastic is their zeal for their anti-theistic theories, that it inspires them with a burning hatred of revealed truth, and of those spiritual experiences of Christian men which are based on faith in the supernatural. Is not this fanaticism? Hence Godwin Smith did well in warning men against the fanaticism of science, which is far more dangerous and rampant to-day than any existing religious fanaticism.—*Zion's Herald.*

OUR social powers are mighty forces for good or for evil. And we shall be held accountable for the neglect to cultivate them, and the use we make of them. We are constantly drawing our fellows toward a better life, or dragging them to perdition.

Family Reading.

UNNEEDED.

Beside his bed I watched, and said:
"Dear Lord, it cannot be,
On other hearts might fall such dread;
But, surely, not on me.

"For, look, how wide on every side
His gracious influence flows;
What aid his bounties free provide,
What cheer for other's woes.

"At Thy command, his ready hand
Is prompt Thy work to do;
His worst rebuke has mildness bland,
His lightest word holds true.

"Thy world, indeed, has utmost need
Of lives like his, to-day.
How can I fear Thou hast decreed
That life to take away?"

With heart elate, secure of fate,
I bent, his smile to see,—
O foolish heart, made wise too late,
'Twas death that smiled at me!

The world goes on, though he be gone;
That world where now I see
The noblest life may be withdrawn,
Unneeded, Lord, by Thee.

—*M. C. Pyle.*

THE GUEST—CHAMBER.

BY HOPE LEDYARD.

How very tired they were! That feeling seemed to crowd out others—deeper and sadder ones. Lydia had almost forgotten, as she helped her mother plan how to arrange the furniture in the new and smaller house, how changed all things were with them. To a girl of fourteen moving is always delightful, even though it be, as in Lydia's case, from a large house to a small one. The girl quite surprised herself as well as her mother by her quickness in adapting things. It was Lydia who made a cosy little room for the boys out of a "forlorn-looking hole," as they reported it, in the carriage-house or barn. It was she who, remembering her mother's little dressing-room, surprised her by arranging almost its counterpart, only on a very limited scale, by removing a few shelves and an extra door in the passage-way between two rooms.

Lydia was thinking with no little satisfaction and pleasure of all this, and thinking besides of a plan she had which, in this twilight resting-time, she thought she would talk over with mamma. So she came back to the tiredness, and said with a gentle caress:

"You are very tired, mamma dear?"

"Not too tired to talk to the little daughter who has saved me so much fatigue. *Is it some new, wonderful plan, Lydia?*" said Mrs. Paul, smiling at the unconscious energy that seemed to start into life in the girl's face.

"Yes. Oh, mamma! it's my room this time. I suppose I'm to have the one connecting with yours? It isn't the room exactly—I know which it is to be—but I want to fix it up with grandma's old bedstead and her worked valance and curtains. I can make a lovely room of it; and there is the high chest of drawers, and my old book-case out of the schoolroom, and—"

"But, Lydia, which room is to be the guest-chamber?"

"Oh, mamma! there is no spare room. You couldn't put a guest up in that room by the side of Bridget's!"

"No, I couldn't—unless there really were no better room. Our guest should have our best, I think, when we remember Who it is we take in."

"Why, I never thought! Is that why we had three spare rooms, and so many people always in them?" Lydia spoke in a disappointed tone. She did not want to sleep next to Bridget.

"Well, mamma," she said, after a moment's thought, "we can't have even one spare room now; can we?" This a little anxiously.

"Child whenever I am planning a new home I always seem to hear that message the dear Lord sent before Him when He was on earth: 'Where is the guest-chamber?' And remembering that He has said, 'Inasmuch as ye did it not unto one of the least of these ye did it *not* unto me,' I feel that at any discomfort we should have that room ready, lest He should need it."

"I was going to make it so pretty," said Lydia, regretfully.

"Why give it up? Are you not able to make two pretty rooms of your odds and ends? The one next Bridget's might be your retiring room when the Master needs the other. It seems to me it would help my hot-tempered, impulsive little daughter, to live in the guest-chamber that is always kept ready for the Master."

There was silence for a time. It was hard for Lydia to answer. She was trying to please the dear Lord, and since papa had been so suddenly called away she had wished again and again that he had known that his little girl was trusting in the Saviour he loved, and over and over again she had resolved to "speak to mamma," but any girl of fourteen can understand how shy she felt, how hard it was to respond to her mother's words, and what a relief it was to have little Carrie and the boys run into the room.

But Lydia, though she said nothing, thought again and again of what she should do as to a room. She began by fixing both rooms, as her mother had proposed. But somehow all the beautiful things found their way into what she called from the first "the guest-chamber."

She carried her large engraving, "Ecce Homo," upstairs to the little room, but then the thought came, "If it is His room this should be there." And so it was with her prettiest vases, her choicest brackets; the little room on the third floor was a pretty little place, but the large room on the second floor was a quaint, bright resting place, with beautiful reminders of the hidden inner life.

No more was said as to whose room this was, and the first night that Lydia spent in the new home she went to this room as to her own. She flung herself into an easy chair, and even as she began to excuse herself from any Bible reading, because she was so tired, her hand fell on the large copy of the Revised Version of the New Testament—her father's last gift. She opened it and her eye rested on these words, "A certain woman named Lydia. . . . And when she was baptized. . . . she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there."

Lydia felt as if this were a message, a reminder; she knelt and in simple words told the Lord she would use this room as His; if He needed it for any one she would gladly take the other room; and then the little girl, with an earnest desire to be faithful, asked help to keep the room ready—tidy and nice. It seemed no effort after that prayer to fold her clothes carefully, to put her soiled collar in the bag and lay out a fresh one for the morning. Mrs. Paul, coming in for a mother's last look an hour after, noted the open Testament and carefully folded clothes, and felt that the guest-chamber was already influencing her dear little daughter.

"Oh, mamma!" exclaimed Lydia about a week after they had been settled in their new home, "Uncle Rob says one of the telegraph operators—a young lady—in his office is breaking down. He wants to know if you could find her a cheap boarding-place out here."

Mrs. Paul waited for a moment and then said, "Perhaps Mrs. Kant might take her. I'll"——

"But mamma, couldn't you—don't you remember, mamma, the guest-chamber? Wouldn't she be"——

Lydia could not get on, but mamma understood, and kissed the eager face, saying:

"Yes I think she would, dear, and if you give the room I will gladly give the board."

"Oh, how nice! May I write to Uncle Rob to send her at once? Everything is ready. Mamma, it is 'an upper room furnished,'" she added shyly.

"'Meet for the Master's use.' Indeed, I am thankful. Run, my own Lydia, and ask this girl to come into your house."

"Oh, mamma! You've noticed it too! I do want to be 'found faithful'"

"And I think you are; but it is a daily fight, remember."

A few days later a very plain almost shabbily-dressed girl rang the bell at Mrs. Paul's. Lydia who had been expecting her guest opened the door herself, and, truth to tell, experienced a great shock. She had expected some one so different! Somehow she made up her mind that her guest would have "liquid blue eyes"—Lydia's were gray—and wavy brown hair. Her dress, though it might be plain, would have an air of "elegant simplicity," and, in short, all was to be so lovely—and here stood this plain shabby girl or woman!

"Is this Mrs. Paul's?" she asked shyly, and Lydia instead of beaming and dimpling as she would have done to "liquid," etc., answered shortly, "Yes; you're expected," showed her up stairs to the cool, airy room, and then went up to her own little room, next to Bridget's, inclined to cry or be cross.

At tea the new comer was most awkward; she spilled her tea, crumbled her bread, and answered so awkwardly to Mrs. Paul's kind words that that lady considered it the truest politeness to let her alone. They all assembled in the parlor, where the boys played games, Lydia sang, and only little Carrie made friends with the guest; she took the little girl in a corner where they chatted together, Mrs. Paul not liking to send the child to bed and so bring back Miss Liscomb's nervous shyness, until Carrie fairly dropped asleep in her new friend's arms.

Lydia was disgusted; she resolved that she would not again ask any stranger into the house and be deprived of her lovely room for such a common person—Uncle Rob said a lady!

"And so she is, but nervous, shy, poor, and ill," said her mother: but Lydia was incredulous, and left her guest carefully to herself.

Miss Liscomb had been with them a week; Mrs. Paul was beginning to find out how much real worth and cultivation lay beneath such an unattractive exterior, when one day Lydia fell ill. The doctor was sent for, and pronounced it a low fever that might turn to typhus—all depended on the nursing.

"Mrs. Paul, if you will help me, we can bring her down to that lovely room I have been using, and if Miss Lydia is willing—I am thought to be a good nurse."

And a good nurse Lydia found her. She could sing—old ballads, and the hymns Lydia liked so much; she alone seemed to guess just how much light was pleasant in the room, just what the sick girl would fancy, and the plain, despised guest nursed Lydia so faithfully that she was soon pronounced convalescent, and could sit up and be talked to and amused.

One day, when Mrs. Paul was out and Miss Liscomb could not think what fresh subject to start, Lydia suddenly broke out: "I was awfully hateful when you first came."

"You—oh no! Why, I knew it was you who asked me, and I saw little things about the room that made me sure this was your room, given up for me. Then other things about the room made me sure you loved the same dear Lord—only you were shy, as I was."

Lydia was crying quietly now.

"Oh, dear Lydia, I wish I could tell you how I loved you for bringing me here! I was so sick—so tired—I had almost made up my mind God did not care for me when I received your kind invitation. Then these books and pictures, everything about the room, seemed to say, 'These people love the Lord; they are taking you for His sake,' He will repay, for you see I can never, never thank you enough."

"You have! you have! Miss Liscomb, you ought to know. It was for the Lord; but then when you came I was mean and hateful; I thought you so"——

Lydia stopped in confusion; what *had* she nearly said!

"You expected some one like Him, dear," said Miss Liscomb, pointing to the Ecce Homo. "I understand; but you did it for Him, and it was very lovely; we all learn more and more as we grow older. I think, dear Lydia, you will be glad to give up your guest-chamber to even a very plain disciple at any time;" and Lydia's loving, tearful kiss was a seal that she would.—*Christian Union.*

CAPTIOUS CRITICISM.

All human performances are subject to criticism, but there are services performed in the name of the Most High which should ever be spoken of with reverence. Wherever there is that sincere and honest worship which God accepts there is holy ground, which should only be trodden with reverent hearts and unshodden feet.

It is said that Dr. Bushnell at one time replied to some one who was disparaging the singing at church or prayer-meeting:—"It is *worship;* and you might as well criticise the gait of the scapegoat that bears away the sins of the people."

There are men who are criticised by sinners, but who are beloved by saints and accepted by the Lord; men whose petitions may not conform to the rules of worldly rhetoric, but which, nevertheless, find acceptance in the presence-chamber of the eternal King, and bring answers such as their critics would long to share in the closing hours of earthly life. There are others whose words are faultless according to the rules of the rhetorician, but whose heartless prayers are but an offence and an abomination in the sight of Him who sitteth in the heavens. Woe to that man who makes light of the work and worship of the Most High God, and who scoffs at the prayer which the King of heaven bows down His ear to hear. Men may criticise themselves into perdition!—*Christian.*

HELEN CHALMERS.

Helen Chalmers, the daughter of the great Free Church leader, sacrificed the bloom of her life and her womanly hopes to care for her venerable father in his declining years—a care which she continued until his death. Subsequent to this she took quarters in the worst district known in Edinburgh, and devoted her life and being to the reformation and salvation of the masses around her who had been, to human appearance, ruined for both worlds by the demon of strong drink and accompanying vices. On her way to her temperance meeting one evening she called upon a family to persuade the intemperate husband and father to accompany her to the place referred to. She found there a visitant deeply intoxicated. As soon as he saw her he began, of course, "to talk religion," ending with the complacent remark, "Well, it will all come out right at last, and I shall find myself in the better land, as well off as any of you. Won't it be so, Miss Chalmers?" She promptly opened her Bible, and with an emphasis peculiar to herself read the passage, "No drunkard shall inherit the kingdom of God." The man was sobered in a moment, accompanied her to the meeting, signed the pledge, and was saved. Many have been and are living thus saved through the prayers and influences of this saint of God. The life of even Florence Nightingale waxes dim when compared with that of Helen Chalmers.—*Chris. Leader.*

EARLY RISING.

Early rising is sometimes a good thing, and then again it isn't. It depends very much on what your business is, and what is your temperament. If you are a newspaper carrier or a milk man, or if you are a factory hand or a farmer, you will have to get up early; so you will if you live in the country and must take an early train into town: there is no doubt about your duty in such a case. And if you are a cold-blooded man, with no nerves, you can as well get up as lie abed in the morning. But if you are a person of nervous organization, of hot blood, if you are inclined to keep at work as long as you are awake, and can find rest only when you are asleep; especially if your work is brain work, and you can have your hours for it,—it may be that early rising would be gross imprudence on your part. Many a child who needs sleep in the morning is persistently started out of its bed by its parents, to its permanent detriment of body and mind. And again many a parent who needs sleep in the morning is persistently started out of bed by its early rising child, to the parents' discomfort, and to the detriment of both parent and child. To "rise with the lark and lie down with the lamb" is unquestionably a good rule for the lower orders of creation: but some of us are very different from both larks and lambs, and need different hours of getting up and lying down. The best thing for us to do, is to do the best thing for each of us—whatever that may be; and not let lambs and larks settle the rule for us severally.—*Sunday School Times.*

RESPECT DUE TO WIVES.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter. Do not speak of great virtues in another man's wife, to remind your own of a fault. Do not treat your wife with inattention in company; it touches her pride, and she will not respect you more or love you better for it. Do not reproach your wife with personal defects, for, if she has sensibilities, you inflict a wound difficult to heal. Do not upbraid your wife in the presence of a third party; the sense of your disregard for her feelings will prevent her from acknowledging her fault. Do not attempt to entertain your wife by praising the beauty and accomplishments of women. If you would have a pleasant home and a cheerful wife, pass your evenings under your own roof. Be not stern and silent in your own house and remarkable for sociality elsewhere.

ABIDETH FOREVER.

When the great traveller, Baron Humboldt, was journeying in South America, there came one day a sudden stillness in the air, which seemed like a hush over all nature. But that was followed by a fearful convulsion of the earth, which made all hearts quake. And Humboldt tells us that the earthquake within his soul was as great as that in the world without. All his old views of the safety of the earth were destroyed in a momment. Should he fly to hills for help? The mountains were reeling like drunken men. The houses were no refuge, for they were crumbling and falling, and the trees were overthrown. Then his thoughts turned to sea; but lo! it had fled. Ships which just before were floating securely on its surface, were now rocking in the sands. Being thus at his wits' end, he tells us he "looked up and observed that the heavens alone were calm and unshaken."—*St. Louis Pres.*

NOTHING LOST.

I flung away, 'midst dust and mould,
A little bulb—a shrivelled thing;
The glory of the risen spring
Has crowned its slender stalk with gold.

Gone unto darkness and the dust,
O precious life we could not save!
Why gaze I on an empty grave?
She lives, she dwells amid the just.

O friend, whatever shall befall,
Of good or ill, in time to be,
Be sure it shall be well for thee;
Beyond is all Eternity;
Trust Him, our God, who keepeth all.

—*Watchman.*

BETTER THAN DIAMONDS.

Who do you suppose said it?

She was very beautiful, with her cheeks of rose-hue, and curling auburn tresses that the wind sports with so gallantly, but she did not say it. No. That bright creature, by whose side stands a lover, looking so tenderly in those happy eyes, nor yet the dimpled babe, with cherub face lifted to the mature but not less innocently sweet features, with the holy light of mother glorifying every smile again.

Wrong again.

Then, who do you suppose said it?

Not that newly-wedded husband, whose home for a few fleeting months he has called heaven—full of smiles and tenderness, and oft-repeated vow. Although he whispers many times of love, yet this "I love you" was not spoken then and there.

A tired woman sits hushing to sleep her nestling babe. Beauty once made that face radiant, perhaps, but all that beauty has gone now. The blue eyes are dim and faded—the whole expression is sorrowful—the pale brow covered with hues of care. Perhaps, in that far-off look of hers, she sees three little graves, green with as many summers. Her home is very humble—all day she has toiled, and the fainting spirit almost surrenders to fatigue, the downcast eyes trembling with tears—she is so weary. And every nerve tingles when the boys come hungry from school, some with weeping and tales of sorrow, that mothers must hear. And after that they are hushed with kissings or chiding, till it is time to get supper for seven hungry mouths, and then the accustomed never ending routine of putting away and clearing up, till the worn-out creature wonders with a sigh if there really will ever come a rest to her—an eternal rest.

At last she can rest her weary limbs in the old rocking chair. The babe, whose eyes close fitfully to a low lullaby, lies in it's father's lap. He is a plain man, that father with an honest face and great heart that would, if he could, take in all the care and sorrow of the household.

The babe sleeps. With a rude gentleness he lays it on its mother's bosom, and as the ruddy firelight plays over her careworn features, he looks upon her with eyes suddenly grown lustrous and beautiful. He lifts his great hand softly, till it rests on her shoulder, as he says, "I love you, dear Mary!"

Ah! you long-married husbands, who exact every attention as a duty, how much would it cost you to make your home beautiful with all its cares? I tell you one word of love will loosen great burdens from the shoulders of the toiling woman you call wife. Try it. Go home some night and look upon her with the eyes of long ago. For one little moment think what great trials she took unto her heart when she married you. Then tenderly clasp her hand, and as she looks with wonder-open eyes, say to her in a low and steady voice, not carelessly or sportively, but earnestly—

"I love you."

Trust me, it will be to her, and to you both, "better than diamonds."

It has been well said that there are four grand divisions in the Church. First, the destroyers; second, the obstructors; third, the idlers; fourth, the workers. Reader, in which of these divisions are you enrolled? You certainly belong to one of them. Determine at once, while you may have the opportunity of changing your position. The day of judgment will certainly decide it, and then the privilege of choice will have been withdrawn from you.

Selections.

A saved soul is the ward of Omnipotence.

Discontent and impatience charge God with folly.

Those who think long are the better able to speak short.

Sin forsaken is one of the best evidences of sin forgiven.

Our lighter griefs have a voice, but the most oppressive are mute.

We should hear more from God if we thought more of Him.

We should persevere in the way of duty, though it cost all that is dear to us.

Did we better know God and ourselves we should know better how to conduct ourselves towards God.

There are three kinds of people in the world—the wills, the won'ts and can'ts. The first accomplish everything; the second oppose everything; the third fail in everything.

Small service is true service while it lasts;
Of friends, however humble, scorn not one.
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

Do not say, "I will help thee to-morrow;" perchance that poor soul may not need thee to-morrow; perchance thou mayest have nothing to give to-morrow; perchance there shall be no such day as to-morrow.—*Donne.*

"There are two twilights unto every day,—
Twilight of dawn and twilight of decay.
And likewise thus we find
Two twilights in the thinking of mankind.—
The twilight of a seeking unto light,
The twilight of a doubting unto night."

—*A. E. Hamilton, in "He Giveth Songs."*

The believer's is a superhuman life. The sources of his strength and consolation are not in the country in which he sojourns, but in the higher lands beyond. He lives in God, and thus experiences perennial joy even when earthly springs are dry or are turned to bitterness.

Useful Hints and Recipes.

SUGGESTIONS FOR HOT WEATHER.—Before it is too late, I want to give some recipes for hot-weather dishes, which have been asked for. A friend sends me a recipe for ice-cream, which I can endorse as delicious. Put a pint of milk into a double boiler, or in a pail placed in a kettle of boiling water. Dissolve a rounding tablespoonful of corn-starch in one-half cup of cold milk and stir into the hot milk; add a pinch of salt, and stir constantly till it thickens, add a cup of granulated sugar, stir till well mixed, and remove from the fire. This may be done the day before freezing, if more convenient, as it needs to be very cold. When ready to freeze, whip a pint of cream and add to the cold corn starch, beat ten minutes, add another cupful of sugar and beat thoroughly. Flavor as desired and freeze. As one has to be governed somewhat by taste in sweetening creams, more sugar may be needed, as the cream should be very sweet.

A delicious dessert is made by whipping a pint of cream to which half a cup of sugar has been added. Mash a pint of strawberries, or raspberries, very fine, add a cup of sugar and stir till it is dissolved. Dissolve one-half box of gelatine in one-half cup of water and strain into the fruit. Stir well and beat into the whipped cream. Pour into moulds which have been dipped in cold water, and place where it can be kept cold until the next day. A grated pine apple is very nice, used in place of the berries; and peaches are also nice, using from six to twelve, according to the size. They should be very ripe, and crushed very fine. A silver fork is better than a spoon to crush them with. A cup, nearly full of water, should be used with the gelatine when peaches are used, as they are not so juicy as berries. Whipped cream is also nice with finely-mashed fruit beaten with it, and served with cake.

Another seasonable suggestion which has been of value to us, is the preparing lemon-juice for summer use by those to whom lemons are an almost impossible luxury late in the season. Peel or grate off the yellow rind, then cut, and squeeze out all the juice. Strain through a thin cloth, and to each cup of juice allow two cups of granulated sugar. Set in a cool place, cover with a cloth, and stir occasionally for two days. It should be in a bowl or jar, never in tin. Then strain through flannel and put in bottles, which should be corked and sealed with wax, or in small fruit jars which have new, close tops. It will keep a long time, sometimes crystallizing, which does no harm. A tablespoonful or more in a glass of water makes the nearest approach to fresh lemonade of any thing we have ever known. Many boil the juice, but the flavor is injured by the heat.—*Household.*

Miscellaneous.

A PRAIRIE PICTURE.

BY GEORGE W. BUNGAY.

Behold the prairie, broad and wild and free,
Ocean of emerald hue and shimmering light!
Here modest grasses with green figures point
To Him who feeds the grateful family;

Here are sweet flowers of every form and hue,—
Like censer cups their blossoms swing, in winds
That whisper to the clouds from lips of balm;
The sky is a vast flower of gold and blue;

Afloat, like animated dust of stars,
Nations of insects hold high festival
On glittering wings, swift, jubilant and gay,
A multitudinous host with soft huzzas;

That jewel of the air, the oriole,—
Bright drops of sky and sunshine turned to song—
Hangs its soft cradle on the lonely tree;
There it is rocked by the divine control.

The red-breast builds her home and rears her brood
Hard by the settler's cot,—a mother's love
Glows in her swelling breast of softened flame;—
She comes like hope to banish solitude.

Up from the grass the gray and spotted hen
Springs fluttering in the uncharted atmosphere,
And warns her fellows of approaching harm,
Seeking a shelter hid from haunts of men.

Scared by the locomotive's rush and roar,
And banner of blue smoke and fretted fire,
The prairie wolf hastes to his safe retreat,
To find a wild beast's home with open door.

This is the boulevard for peoples free,
By no horizon fenced of kingly power;
Empires can march abreast upon its road,
Unhindered by the river or the sea!

—*Christian Union.*

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Mr. Shuey's Trip to Kansas.

After Mr. Shuey's return from Kansas he made the following report to the Board, which we here present to our readers. It will, no doubt, be read with interest.—*Ed. of Herald.*

NEW PROVIDENCE, PA., Aug. 4, 1882.

To the Tri-Synodic Board of Home Missions:

BRETHREN—You no doubt expect a report of my late trip to Kansas. I left here on the 3rd and returned on the 27th of July, thus devoting 25 days to missionary labor.

As the mission at Emporia has been without a pastor for some time, I found that our members were very much discouraged. On the first Sunday after my arrival, I preached to a small but attentive audience. On Monday I started out to visit the members, which I continued to do day by day during my stay among them. Some of the former members had moved away, and our whole membership now numbers only twenty. I found a few members of the Reformed Church who had moved lately to Emporia, one of whom the consistory received by certificate during my stay—a result of my pastoral visitation. On Thursday evening, July 13th, I conducted Preparatory Services and had an audience of 31—much larger than on the previous Sunday. On Sunday, July 16th, we celebrated the Holy Communion and 17 communed, 14 of whom are members, and the rest will become such as soon as a pastor is secured. The audiences at the morning and evening services numbered over forty persons. I also baptized six children during my stay at Emporia.

At a congregational meeting on said Sunday, by previous announcement, an election for pastor was held, which resulted in my election, and I have the call in my hands. The salary promised for the first year is $100. This is a good deal for 20 members, all of whom are poor, but who have prospects of getting homes of their own in a few years. I also found in my visitations seven young persons, who would enter a catechetical class to prepare themselves for confirmation.

The church is mortgaged for $600 at 10 per cent. interest per annum, payable semi annually. This mortgage is due February 4, 1884, but I obtained the consent of the lady holding the mortgage to receive the money at any time previous, when we may be able to pay it. The financial affairs of the congregation have been very much neglected since it has been without a pastor. I hunted up all bills vs. the church I could hear of, and I found the floating debt to be $89 24. Besides this the wood-work on the outside of the church has never been painted and needs it. Some other repairs are also necessary. The church had been damaged by a storm some time back, which has not been sufficently repaired.

I visited Americus, ten miles north of Emporia, where I found a few Reformed families. Here I met with the M. E. pastor, who offered the use of his church to our people on any Sunday afternoon. This was encouraging. At Sterling, 125 miles west of Emporia, I found several Reformed families, and still others coming in. Here I preached three times in the Congregational Church, at present without a pastor. The Messrs. Landis and Hollinger, its best supporters are of the Reformed church, and would return to it, as soon as enough Reformed members can be brought together to make a Reformed church a success, but no sooner. They are a good deal wedded to the "biggest church in the town."

I also visited Lyons, the county seat of Rice county, where Bro. A. R. Holtzhouser is now stationed. He preaches every two weeks in the U. B. Church, and is superintendent of their Sunday school. We have sixteen members at this place. They have secured three lots for building a church, two of which were presented to them. He is also operating to some extent around Sterling, for which my visit, I trust, did some good.

On my way out I stopped at Kansas city, where I called on three Reformed members, and heard of at least five more Reformed families. They would form a good nucleus for a congregation, and would welcome a Reformed minister. They wished me to stay and abide with them. All these families attend other churches at present.

As the result of my investigations I would report the following:

1. Our missionaries to the West should as a general thing be unmarried men. The rent in Emporia would be at least $240 a year. Such a house as I now occupy would there cost $300 per year. Bro. Shoemaker receives $240 a year rent for his house, and that is outside of the city limits. I would advise the Board to send a single minister to Emporia, and my wife and I would be very glad if they would do so.

2. Immediate efforts should be made to cancel the debt on the Emporia church. Unless this is done the interest will soon eat it up. As long as there is no pastor there the members are too much discouraged to do anything.

3. If a married missionary is sent into this field a parsonage will be absolutely necessary on account of the enormous rents. This might be accomplished in two ways; either by raising the money immediately in the Eastern Church, by contributions and collections; or, if this cannot be done at once, then by borrowing $1,000 here in the East, at 6 per cent. interest, with which to build a house. By adopting this course the rent of the missionary's house would be one-third the present rate. It would be the very best economy.

4. We are in the hands of God and His Church. If, after considering the foregoing, the Board still seriously think we ought to go to Emporia, we are willing to make the sacrifices, which are even many more than we anticipated before our visit.

Respectfully yours,

D. B. SHUEY.

We have forwarded to our ministers in the East small cards asking them in the name of the Board to secure for us what falls in the usual collection on the first or second Sunday in September. We did so in accordance with instructions from the council, who thought it would help to direct attention to the subject. We think they were right, but a friend at our elbow the other day gave it as his opinion that the request would not be heeded—that there would be little or no out-come. We hope that this will prove to be a mistake. As we look at the matter, it is the business of the Board to carry on the missionary work of the Church—vigorously,—and that implies, among other things, to tell ministers and members what is needed and what they are expected to do in the premises. The Eastern Board represents about 800 congregations, and as the case is urgent, we ask in the name of Christ and His cause that they should all respond to the call. We are in earnest in the matter, and if we are destined to be disappointed—as our elbow-friend believes—we will hang down our heads and know not what to do to redeem our promises.

Boston, Mass.

A short time ago a writer in the MESSENGER made another appeal for the establishment of an English mission in the city of Boston. It is a matter that ought to have been attended to long ago. It is due to Mr. Schwartz, who has been laboring many years at his post among the Germans in Boston, that he should have a colleague by his side to gather up his young people as they become English and organize them into congregations. He has baptized hundreds, and perhaps thousands, during his pastorate of over thirty years in Boston, who are now in English churches. But how shall this be done? We have been pondering over this question during the last two or three years, and we could receive no light on the subject until a few weeks ago. We were riding in the cars, conversing with a member of the church, a lawyer, in regard to this subject, and he told us how the question could be solved. After we had explained to him how much we were pressed for the want of means to sustain the missionaries already in the field, he suggested that some eight or ten persons should give one hundred dollars a-piece for the support of a missionary at Boston for the first year, and then the same number of persons do the same thing for the second year, and so on until there is no further need of such assistance. Without any solicitation on our part he offered to be the first to contribute $100, if the plan can be carried out. That would meet the case and help the Board out of a dilemma. We do not see any reason why ten or a dozen more volunteers should not come forward and offer the same amount for such an object before the Synods meet in October. We hope they will. If they do so, we will have an English missionary in Boston for the Reformed church before the leaves fall from the trees. We commend the matter to brethren who have been blessed of God with means to do good.

Science and Art.

Der Naturforscher states that 244 earthquakes are known to have occurred during the year 1881, of which 86 were in winter, 61 in autumn, 56 in spring, and 41 in summer.

The Egyptian obelisk in Central Park already shows the effect of our climate, especially the storms of last winter. It is thought that if it is not sheathed or put under cover in winter, it will not take many years before the disintegration will be of "a disquieting character."

OBSERVATORY ON MOUNT ETNA.—Hitherto the Hospice of the great St. Bernard, which stands 8,200 feet above the level of the sea, has enjoyed the distinction of being the most elevated inhabited building in Europe. During the past year the authorities of Catania, in Sicily, have caused to be erected near the summit of Mt. Etna, an astronomical observatory, which stands fully 1,000 feet higher. From the balconies of the upper story a prospect of vast extent and grandeur is presented. The spectator is able to see half the island of Sicily, the island of Malta, the Lipari Isles, and the province of Calabria on the mainland of Italy. The observatory is erected upon a small cone, which will, in the case of an eruption, protect it completely from the lava stream which always flows down on the opposite side of the volcano.

THE COLOR OF WATER.—Two theories are advanced to explain the blue color of water when seen in large masses: one, held by Professor Tyndall, being that small solid particles suspended in the water do not reflect the lower or red rays of the spectrum. According to the other theory the color is due to the absorbent action of the water itself on the white light before and after reflection by these particles. The results of experiments made by Mr. John Aitken, and presented to the Royal Society, England, show that the latter theory is probably the more correct. The greater the number of white reflecting particles, the greener the water appears to be, and hence the gradual deepening of the green to blue as the shore is left. The waters of Lake Como owe their darkness to the absence of reflecting particles, as Mr. Aitken ingeniously proved by scattering finely-divided chalk in the centre of that lake, thereby producing a very brilliant blue. The brilliancy depends on the color of the particles, and is greatest with white particles. Among coral reefs, which are generally strewn with white sand, the water also takes a very brilliant blue or green. The dull tinge of English river waters is due to the dingy character of the suspended silt; but springs have often a bright blue color, owing to the whiteness of the chalk suspended in them.

Personal.

The Prince of Wales, in obedience to his physicians, has gone to the continent to recruit his health. He is not supposed, however, to be seriously sick.

James Gordon Bennett, the proprietor of the *N. Y. Herald*, has received from the Sultan of Turkey the decoration of the second class order of the Osmanli.

Pope Leo XIII. has sent a letter to the Irish Bishops, in which he expresses his profound regret at the continuance of the troubles in Ireland. He quotes from St. Augustine that "the first characteristic trait of liberty is the non-commission of crimes."

The Rev. Dr. Musgrave, who for nearly a half century stood in the first rank of Presbyterian Church divines in this country, died last Thursday, August 25, in this city, of old age, at his residence on the west side of Eleventh street, below Arch. About a year ago the venerable clergyman was prostrated with a complication of infirmities, consequent upon his advanced age, and further afflicted with failing sight, a malady which threatened more than once to drive Dr. Musgrave from the pulpit during his prime. About six months ago he was very low, and at that time his death was looked for at any moment. He rallied, however, but with no hope of cure, and on last Thursday breathed his last.

Items of Interest.

English capitalists hold £72,000,000 of the Egyptian debt, the total amount of which is £98,398,020.

Mountstuart, the new palace of the Marquis of Bute, which will cost at least $1,250,000, is to be ready for habitation next summer.

The two British Princes, Albert Victor and George of Wales, who have been making the tour of the [illegible] at Whippingham Church, Newport, Isle of Wight.

Baron Wilhelm Rothschild, of Frankfort, returned his last year's income at $1,192,000, while his brother, Baron Meyer Carl, confessed to $1,140,000. The amount of their income tax exceeded $70,000.

Eleven clergymen, seven of them being regular military chaplains, will minister to the spiritual necessities of the troops in Egypt. Four are of the Church of England, three are Roman Catholics, two are Wesleyans and two are Presbyterians.

It is reported that the Czar of Russia now rides out without an escort, and that the Imperial family will return to St. Petersburg for the winter. If this news be true, it is likely that some understanding has been had with the leaders of the Nihilist party.

Italian papers announce the discovery at Dorgali, in the Island of Sardinia, of a great stalactite cave. Fifteen galleries have been already traced. In one of them there is a row of pillars like white marble, and the floor is smooth, resembling the finest basalt. When lit up with torches the combinations and varieties of coloring are wonderfully beautiful.

Lieutenant Harber's report of his efforts to get a steamer to search for the lost second cutter of the Jeannette shows that little need be hoped from the expedition. He is a brave, capable and energetic officer, but the steamer he had engaged is now found to be useless, and without a serviceable craft little can be done in the Lena delta at the most favorable season of the year.

Mr. Leigh Smith, the Arctic explorer, who has just been rescued after one of the most successful of all the Arctic expeditions, is an English gentleman of abundant means, who does not lure other people to face danger at his expense while he navigates in quiet and salubrious waters near home. He goes himself, faces all the perils, and leaves orders and arrangements by which he is to be sent for if he stays away too long.

The alarming reports that come from Beyrout, Syria, as to the danger to which the Christian inhabitants are subjected by the fanatical Mahommedans show that there is widespread restlessness among the followers of Islam, and that Arabi Pacha may be aided by an outbreak in Syria. In case of a general onslaught on the Christians of Syria, Europe would be forced to intervene for their protection, and such action would infallibly add to England's embarrassment.

A pair of chimpanzees, who do credit to the two departed monkeys of the same family whose places they take, are among the very latest arrivals at the Zoo. They came from their native clime on the bark Liberia, from Sierra Leone, arriving in New York last week. The monkeys are both females and young, though the larger is three feet tall. The other is a baby, and seems to know her name, Molly. She is playful and affectionate, but her fellow-voyager, Topsy, has some ugly traits. Their hair is jet black, except that on their almost human faces, which is of a somewhat lighter shade. Their eyes are hazel, and have the light of intelligence in them, and, as neither of the animals have even an apology for a tail, they might stand for Darwin's "missing link."

It will surprise many to learn that cottonseed oil has to such an extent superseded olive oil that the Italian Government has felt called upon to take extraordinary measures against its importation into that country. Italian vessels take cargoes from New Orleans to Italy and it is sent back to this country as olive oil, with the usual Italian labels on the bottles In 1868 there were sixteen mills for manufacturing cottonseed oil in the United States and in 1881 there were seventy. In 1868 cottonseed was worth $6 a ton, now it is worth $10 to $12. A ton of seed will yield thirty five gallons of oil, worth 40 to 50 cents a gallon; 750 pounds of oilcake, worth, at $35 a ton, $13, and $4 worth of hulls, so that the manufacturing process which the raw seed goes through nearly trebles the value. But, valuable as its production is, there is very little manufacture of it in the Southeastern States, the planters of that section preferring to return the seed to their thin lands.

The annual rise of the waters of the Nile has already begun, and a pitiless ally thus arises to strengthen the hands of Arabi. The flood comes in August, September and October, falling again to low water in December. The delta of the river, with the network of canals that extends over the whole country, affords ample opportunity to place the entire region between Ismailia and Alexandria under water. The Nile rises on a yearly average twenty feet above low water. The level of the lands near the river is seventeen feet above low water, while the land descends at the gradual rate of five to six inches to the mile as the desert is reached. The level of the ground in an east and west line at the apex of the delta, ten miles above Cairo, is fifty-eight feet above the Mediterranean, while in the great flood of 1874 the water rose sixty-six feet at the same point. The cutting of the banks, or a closing of the sluices at the head waters of important canals, would gradually inundate Lower Egypt, and effectually prevent Arabi's enemies from reaping any advantages from the possession of the territory that is now occupied by his forces.

Books and Periodicals.

OUR LITTLE ONES AND NURSERY for September is at hand, and, as usual, abounds in pretty and interesting pictures and short articles which they illustrate, that cannot help but amuse, interest and instruct children. It would seem that every number is better than the last one. Published by the Russell Publishing Company, 36 Bromfield street, Boston. Mass. $1.50 per year.

WIDE AWAKE for September, 1882. In the September Wide Awake George F. Barnes shows a very beautiful drawing as frontispiece for Mrs. Champney's charming Norse story, "The Castle of the Winds," and Mr. Champney has a fine, full-page illustration for Mrs. Evans' humorous story, "How Elbridge Gray Played Little Boy Blue." James Otis gives a phase of his late travels in Florida, under the title, "A Young Alligator Catcher." There is also another Southern sketch, "A Little Texas Nurse Girl," with a good drawing by the Georgia artist, J. H. Moser. Long instalments are given of the serials, "The Trojan War," and "Lost Among Savages," and for the latter, Bolton Jones has made some good [illegible] Asked," is evidently approaching some remarkable crisis. Miss Harris' "Wild Flower Paper No. VI.," is full of color and fragrance, and Miss Humphrey has given it several beautiful illustrations. And if not for all these charming things in prose and picture, together with poems exquisitely illustrated by Miss Lathbury, Addie Ledyard, Taylor, Barnes and Church, this number will be carefully preserved on account of Mr. Bartlett's second programme for "A Summer Evening's Entertainment," which contains many carefully prepared novelties. The Chautauqua Reading Course for the month concludes the series for the Chautauqua year; and on the cover is announced the Reading Course for the year beginning in October. Among the specialties announced we notice a series of Health and Strength Papers, by Prof. Sargent of Harvard College.

Only $2 50 a year. D. Lothrop & Co., Publishers, Boston.

LITTELL'S LIVING AGE for August 26, 1882, contains: North Borneo, Edinburgh Review; Lewellin Penrose: Seaman, Mrs. E. W. Latimer; The Muses in Tyrol, and No New Thing, Cornhill Magazine; The Art of Life, Spectator; Soliloquium Fratris Rogeri Baconis, Frazer's Magazine. Poetry: A Pastoral Sermon, Eventide, Soliloquium Fratris Rogeri Baconis, On Mr. Davenantt, who died at Oxford in his Maioralty a Fortnight after his Wife, Miscellany.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

LIPPINCOTT'S MAGAZINE, for September, an illustrated magazine of popular literature. Now ready, with illustrations; containing: An Antwerp Printing-House, by Rose G. Kingsley, illustrated; Fairy Gold, a story, illustrated; At War, by Louise Chandler Moulton; Througr Great Britain on a Drag, by Octave Thanet; Animal Electricians, by C. F Holder; Guy's Legacy, a story, by William O. Stoddard: The Milky Way, by G. D. L.; Invading the Temple of Heaven, by Charles Wood; Round About the Peaks of Otter, by A. Granville Bradley; Interchange, by Mary B. Dodge; Songs that Have Made History, by Amelia E. Barr; Mrs. Witherell's Mistake, a story, by Edwin Lassetter Bynner; Our Monthly Gossip. Public Topics: England in Egypt. Place aux Dames: Visitors. Anecdotical and Miscellaneous: An Understanding—The Juvenile Star Business. Literature of the Day. For sale by all book and newsdealers. Terms: Yearly subscription, $3.00; single number, 25 cents. Liberal club rates. Specimen number mailed, postpaid, on receipt of 20 cents. (Postage stamps afford a convenient form of remittance.)

J. B. Lippincott & Co., publishers, 715 and 717 Market street, Philadelphia.

Married.

At the parsonage, by Rev. B. B. Ferer, of Pleasant Unity, Pa., on the 19th of August, 1882, Martin Booman, of Gottenberg, Sweden, to Miss Beujamena Astrand, of Gunnarp, Sweden.

At the Reformed parsonage, St. Clairsville, Pa., August 13, 1882, by Rev. Cyrus J. Musser, Mr. John C. Fletcher to Miss Leah Klotz, both of Bedford county.

On August 15th, at the home of the bride's parents, by Rev. J. Calvin Leinbach, Mr. Howard M. Laubach, of Omaha, Nebraska, to Miss Annie M. Souders, of Riegelsville, N. J.

Obituaries.

DIED.—On the 16th of July, near Jenner's Cross Roads, Somerset county, Pa., Flora Elizabeth Coleman, aged 7 years, 9 months and 25 days,

On the 4th of August, at the same place, Elinor Hayes Coleman, aged 6 years, 1 month and 7 days.

Tribute of Respect.

At a meeting of the Beam Sunday-school, August 13, 1882, the following tribute of respect to the memory of Flora Elizabeth and Elinor Hayes Coleman, scholars of the Beam Sunday-school, was adopted:

WHEREAS It hath pleased God the Father of us all, in His infinite wisdom, to remove from us our fellow-scholars, therefore

Resolved That, whilst we lament our loss, we nevertheless bow in humble submission to the will of God, knowing that what is our loss is their eternal gain, and feel admonished to more earnest activity in our Christian calling.

Resolved That we tenderly condole with the beloved foster family and mother of these children in their hour of trial and affliction, and devoutly commend them to Him who orders all things for our good and for His glory.

Resolved That a copy of these resolutions be handed to the family of deceased and sent to the MESSENGER and the county papers for publication.

DIED.—In Ringtown, August the 13th, 1882, William Hawk, aged 34 years, 9 months and 15 days.

The deceased was a sufferer for the period of thirty-one years; he was decidedly one of the worst crippled persons I ever saw, so much so that he had to be carried from one place to another, which his widowed mother did for these long years. During the last few months his sufferings were of such a character that it was almost impossible for anyone to look on, and yet he was satisfied that it was all for his good. On the evening of the 7th I was summoned to his bedside, for the purpose of administering to him the most blessed rite of the Lord's Supper, after which he desired to depart and be with the Lord. He was confirmed in our Christian faith by pastor Shellhammer, when a young boy, and he remained through long years of suffering faithful to his plighted faith in Jesus Christ, and fell asleep in Jesus in hope of a blessed resurrection. On the 15th inst., at 10 o'clock, A. M., we took up his remains at the house of his brother-in-law, Mr. David Swenk, and carried them to St. Paul's Union church, attended by a large concourse of friends and neighbors, and, after a suitable discourse by his pastor, from Isaiah 60: latter clause of 20th verse, we laid him to rest in the St. Paul's Union cemetery. Peace to his ashes and rest to his soul. W. B. S.

DIED.—On the 14th inst., William Daniel, infant son of Mr. William and Sarah Faust, aged 2 months and 26 days. W. B. S.

DIED.—William M. Weaver, born Sept. 21st 1849; died, of consumption, April 24th, 1882, aged 32 years, 7 months and 3 days.

William was the youngest son and child of Mary and John Weaver, who is a well-known member of the Reformed Church in these parts, and was one of the first elders of St. Luke's congregation. When but four months old brother Weaver was dedicated to God in holy baptism by Rev. Father Voight. He was trained up in the nurture and admonition of the Lord by pious parents, and early connected with the congregation as a communicant member. He was always found in his place, and was never derelict in his duties. He was ready to pay generously towards the expenses and benevolent operations of the Church, and was an active member of the choir.

He was quiet and unassuming in his character, and his faith and piety, therefore, were also of such an order. He was called upon to encounter the last enemy of man, which is death, early in life, when everything promised to make that life worth the living. He had, but recently, engaged in the mercantile business, which bid fair to be a very successful venture—this, many loving friends, an aged father and mother, a dear wife, to whom he had been married but one short year, must be left behind, and he make "*the journey*" alone. These things gave a sting to death and a victory to the grave, but the sting of death, which is sin, and the strength of sin, which is law, were not there, and "I am prepared to die" was his experience. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

DIED —Ezra Addison Brinker was born Dec. 26th, 1863, and died, of typhoid fever, July 26th, 1882, aged 18 years and 7 months.

It is not a matter of surprise that it can be said, that, although Mr. Brinker was a confirmed member of the Church but for four years, still his assistance in church matters was highly appreciated, and its loss will be severely felt. It is not a surprising thing to note, that he was active in the Sunday-school and in the Church from a youth up to the time of his sickness and death. He came of a family in which "the Church" is talked about, loved, and prayed for. He was the elder son of Dr. I. H. Brinker, one of the most active and influential members of the Reformed Church in Western Pennsylvania.

He was baptized in infancy and confirmed October 5th, 1879. Although of a quiet and retiring disposition, still he enjoyed and engaged in youthful sports. He was manly and polite in his bearing, and an acceptable companion of those much older than himself. He was truthful, and those who knew him intimately say they never heard "an oath escape his lips."

One short year ago he entered Greensburg Seminary with a view of preparing himself for college and a professional career. There, by hard, continuous, and, perhaps, independent application to study, he shattered his nervous system, typhoid fever set in, and, after a patient, painful struggle of three weeks, life's little day, for him, was ended.

Addison was very popular with the young, and highly esteemed by the more aged members of the community in which he was born and raised, and a very large concourse of friends filled the church in which the religious services were held. Revs. Cort, of the Greensburg Seminary, Love, of 2nd Reformed Church of Greensburg, Hough, of the Presbyterian Church, and MacCurdy, of the Methodist Church of Pleasant Unity, were present, and assisted the pastor in these services.

Much sympathy is felt and expressed for the sadly bereaved father and mother. They have hope in Christ, and have sought Him who turneth the shadows of death into the morning.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER,
Rev. D. B. LADY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, AUGUST 30, 1882.

HAVE WE ANY MEMBERS THERE?

This question is often asked by our Board and others when a new field for Christian enterprise presents itself. It is an important question; but sometimes too much stress has been put upon the answer given to it. In almost every community there are members of our Church, some of whom have been active elsewhere and who long for a place where they can worship after the manner of their fathers. Whenever it can be done, it is well enough to gratify this pious desire, but we cannot put up an edifice wherever a few such people may be found. Sometimes they are alone in the neighborhood—the whole ground being occupied by strong congregations of other denominations. Then we can expect nothing more than a struggling mission, and our experience in this matter ought to have taught us something of this by this time.

It is often better to take up some strong point of business activity even though we have no members to begin with. Let the missionary preach the gospel and the organization will follow. That is the way the apostles did. That is the way the Methodists, who are building a chapel for every day in the year, are doing now. If we have no members in such new places we will soon get them and congregations will be formed, which will not be dependent upon the life of a single man or the stay of a single family.

Our past policy limits our operations to the other territory, and we spend our means and strength on places already supplied with the gospel. We plead that members are lost to us because we have no organization at this or that point. That may be true enough, but we would gain if we were prompt to occupy the land in advance of others. We have heard a great deal, in times past, about the extension of our Church in the South, for instance, and now golden opportunities are offered at the centres made by the extension of railroads in that direction. Some of these places will be as prominent as Altoona before another decade rolls around. We have the inner track in one or two cases; but if we go to sleep or walk lazily along saying, "it is time enough yet" others will take possession, absorb any of our people who may go there and leave us to the usual reflection that large towns have sprung up and left us without representation. We would like to see the Potomac Synod drive this matter.

The latest lesson from the little busy bee reaches us through statistical tables. It is now found that the honey crop exceeds three millions of dollars, while the contributions for foreign missions by all religious denominations put together do not reach two and a half millions.

The Salvation Army still continues to attract attention in England, and especially among churchmen. Many of them fear another such movement as followed the preaching of John Wesley, and think they cannot afford to treat it with indifference, while others say that the excitement created by the wild methods adopted, is such that the Church cannot safely form an alliance with those who employ them. Whatever differences of opinion may exist on the operations of the Army they have awakened the English Prelates to a sense of the fact that the Ecclesiasticism of the Established Church has not reached the masses, and that there must be more elasticity and adaptation to the wants of the lower classes.

In this country the case is vastly different. Say what we will against the Church it has done and is doing all it can to carry the gospel into every hamlet, and into the filthy streets of the cities. We doubt whether the under officers of Captain Booth, have much of a mission here, and we opine that the reaction from any temporary good will leave a burnt district. Here is a specimen of the way things are done. The *War Cry*, the organ of the Philadelphia Salvation Army, has published a portrait of Milton Light, one of the captains of the Army, in which he is represented with a gun in his hands, a pistol and a knife at his side, his belt stuck full of cartridges, and below is printed in large letters his title of "Kansas Jack."

The fact that we belong to the Church Militant hardly justifies such symbolism.

The *Catholic Review* wants to know why intemperance and outward immortality prevail in the countries of the Old World stamped with the impress of the Reformers of the sixteenth century. The *Independent* meets the issue in this way: "We have heard this statement made a hundred times by Catholics that Scotland and Scandinavia were notorious for the number of illegitimate births, in contrast with the purity of Catholic countries. Though any one who knows Italy or France would laugh at the idea their being pre-eminently virtuous countries, we take the trouble to turn to Von Oettingen's "*Moralstatistik*," and we find that in each of the Protestant countries of Scotland, Norway, and Sweden the illegitimate births from 1865 to 1870 were less than ten per cent. of the whole, while in Catholic Austria they were 14.7 per cent. and in Catholic Bavaria they were 19.3 per cent. Let us hear no more of this nonsense."

Reports say that some of the citizens of Iowa are lamenting over the loss of several thousand dollars that came into their treasury from licenses granted to liquor dealers. The amount must now be made up by taxation and it is proposed to make up the deficiency by putting a levy upon the venders of soda water and lemonade. There need be no distress on that point. If the revenue from the sale of intoxicating drinks is cut off, the expenses of the town will also be less. Prohibitory laws are always a financial success.

It is thought that if the great archæological museum of Boulak, near Cairo, should be destroyed during the war, the loss will be greater than the burning of the Alexandrian library.

A week or two ago every thing was very dry in some sections of the country, and many people were praying for rain. Yet it was said that if the rain had come on Sunday morning at ten o'clock, thousands of healthy Christians would have made it an excuse for staying home from Church. *Is that so?*

This is true wherever it may come from:

In an address upon the occasion of a ministerial installation the speaker advised that "whoever desired to correct a fault in his minister should never resort to the anonymous letter, a favorite method in some quarters, but a cowardly discourteous proceeding. It was not Aquila's and Priscilla's method of dealing with the partially instructed Apollos; and there is no form of heresy that justifies rebuke administered by the anonymous letter. No one possessing a manly courage and a decent self-respect will ever resort to the anonymous letter. And now if this shoe fits any one, will such please put it on and wear it?"

THE PERSON OF CHRIST AND THE HEIDELBERG CATECHISM.

We take pleasure in quoting the following from Dr. J. H. Good's little work on the Reformed Church recently published. In speaking, in the introduction, of the doctrine of the Church he says:

"The catechism makes Christ (His person and work in inseparable union) CENTRAL in its theology and religious teachings. It is, in truth, one of the great merits of this book, as is becoming more and more plain with each succeeding century, that it does not make any one doctrine the central object of faith, but it gives this place to Christ Himself; not to any doctrine concerning Christ, not even to Christ's teachings, nor to any of the doctrines of Christianity (though these are very important); but the great object on which faith must fix itself is CHRIST HIMSELF." Also: "It lays special stress upon a LIVING UNION WITH CHRIST. The doctrine of the 'MYSTICAL UNION OF BELIEVERS WITH CHRIST' is one that is too much overlooked in our creeds; at least we find it nowhere so clearly and so emphatically expressed as in this catechism."

All this we can fully endorse, and so ought every one in the Reformed Church. A careful study of the catechism will fully establish what is here said. This is not new in our ears. It has been repeated over and over again, but it has been urged by some that such an estimate of the person of Christ must in some way (we never could see how) detract from the central position of His death upon the cross. Just now especially when this view of the person of our Lord is being brought forward and emphasized in all the Churches, in Europe and America, it should be held up in our own Church, where it was advanced before it was acknowledged by others. The Christological and Christocentric principle is not a mere phrase of high-sounding words, but it is, as the old Reformed used to say in earlier times, *the sum and substance of Christianity*. Our theologies are adopting it as the centre around which they are being organized, not to give us new doctrine, but to regenerate the old with new life. This is progress in the right direction. Men say that it was progress that brought in all the errors and iniquities of the Roman Church in the middle ages, but these persons forget that it was progress—historical development—also that brought in the Reformation of the XVI century. Our Reformed Church itself is a monument of progress in the history of the Church. There can be no danger so long as progress in theology builds on this Rock of Ages, Jesus Christ, the same yesterday, to-day and forever.

SENSATIONAL PROPHECY.

"The old prophets are dead, and the new ones don't know much." Time has not changed the truth of this well known saying. Even the noted Canadian weather prophet (say what you please) is not a whit wiser than the Hagerstown almanac man, as the false predictions for August testify. The prophets *are* dead.

A new sensation in the shape of prophecy is going the rounds, based on the war in Egypt, and the quidnuncs are on tip-toe. The prophet Daniel and St. John the divine are appealed to, to prove by chapter and verse that thus and so it will surely come to pass, as the divinely planned result of the conflict. There will be a tremendous breaking of old shells, shaking of dry bones and venerable mummies, falling of sphynxes and pyramids, and a general crumbling of things oriental and ancient before the victorious march of Western civilization and religion. Fighting for the restoration of the Khedive's authority, as the English profess, the prophets say will not stop short of the total subjugation of Turkey and the downfall of Mohammedanism, and the final settlement of the "Eastern Question," on the basis of Christianity. The slow work of the Church in her efforts to convert the model Turk will be supplemented by a few terrible strokes from the Lord's hosts, who will open highways into the Orient for the glorious march of the religion of the cross. The change will be so great and sudden that all men, especially the faithful, will recognize the coming of the Lord, in its opening stage, to be speedily followed by the Advent in universal power and glory.

We do not mock at the substance of these predictions. "There shall come in the last days scoffers, walking after their own lusts and saying, where are the signs of his coming?" There have been true signs of that glorious epiphany ever since the founding of the Christian Church. Human progress is marked by startling events, each one of which is a sign of the consummation, when the redeemed of the Lord shall be gathered to Him, and shall reign with Him over the nations of the earth. But while we are to regard all great events, especially such as result in great political and moral changes, as certain indications of the promised reign of righteousness, we greatly err, if we regard any one such event as the sure sign of its immediate approach. We err, if we manipulate Scripture prophecies, as is now done, and make them fit the present movements in the East, and then speak confidentially of the result, soon to appear, as the necessary fulfillment of inspired prophecy.

There is much hankering by a certain type of Christians after predictions of this kind. The old orthodox doctrine, that the world is to be subdued to Christ by the simple preaching of the Gospel, does not suit them. They want to see the whole heathen Jericho fall before the irrepressible armies of Christian nations. The old way is too slow, and the results too meagre. And the cost—the Church is never done asking for money to send the Gospel to the heathen. There is the rub. They construct a theory, according to which the Lord will come with fury, and do in a moment what the Church has been straining her resources to do these eighteen centuries. But the plain old way is the Lord's way still: "Go ye into all the world." Whatever spiritual good to men may result from the war in Egypt, it is certain that it will not lessen the responsibity and obligation of Christians to evangelize the heathen.

A better prophecy, and securely founded on the Divine Word is this: That Christ crucified will draw all men unto Him, and He will come to receive His kingdom when His servants shall have brought in the last sinner, and placed the last stone in the living temple. K.

LETTER FROM JAS. T. REBER.

A letter from Mr. James T. Reber, of Reading, Pa., stating his inability to attend the approaching meeting of our Board of Publication, contains some items of general interest. Mr. Reber is now traveling in Europe. His letter is dated *Hotel Baur au Lac à Zürich, Switzerland*, Aug. 18th, and gives an interesting account of his journey in search of health and the home of his ancestors. Mr. Reber has been on the continent six weeks and is enjoying good health. His plans, he says, will require him to cross the continent four times, from east to west and twice from north to south, and he has little leisure for ornamental penmanship, such as writing for newspapers.

The place from which his ancestors came to this country, one hundred and fifty years ago, is about forty miles from Frankfort-on-the-Main. During the last century the place has belonged to France, Saxony and Germany, and comparatively little would be learned from the Burgomaster with his archives. But in the hands of the pastor of the German Reformed congregation, the only congregation in the town—a congregation to which all citizens belong—he found records reaching back to the days of Zwingle. Here he found the names of the Rebers mentioned as having left there in 1742, the date of their emigration to America. Here he also found the names of other families well-known in Berks and Lebanon counties—the Gerhards, Fishers, Reifsnyders, Hahns and others.

Of course Mr. Reber finds much to interest him in Zürich, such as the Bible of Zwingle with autograph annotations, letters to his wife which are preserved in the town library, the schools, etc.

Mr. Reber may not return until November; but he will find a warm welcome when he gets back, and many, whose names he saw recorded in the Fatherland, will be glad to have a talk with him.

SEED-TIME AND HARVEST.

The Summer is rapidly coming to a close. The principal harvests have been safely housed. Those who had labored diligently in cultivating and sowing have gathered the rich fruits of their exertions. Those who idled away the year or spent it in ill judged or misdirected efforts, or had failed to put in the sickle when the golden grain stood ready for the reaper, have had to go away empty handed. It is a time for serious reflection. There is a spiritual seedtime and harvest. We cannot ignore the relation between the two without the most disastrous consquences to ourselves.

The harvest through which we have just passed was preceded by a sowing and was dependent on it. If men had not sown they could not have reaped. The same holds true in the spiritual harvest. Whatever moral excellence or spiritual advancement or fitness for the society of heaven we gain here must be preceded by, and grow from, sowing of spiritual seed. We must make an investment of repentance and prayer and self-denial and obedience, if we wish to reap the peace of saintship in this world and the next.

The character of the harvest depends on the kind of seed. The same kind of grain that is put in the ground at seed time is gathered at harvest time. "Whatsoever a man soweth that shall he also reap." Nor is it different in any sphere of life. If we do evil in youth or later years we can not expect that old age or eternity will be characterized by good. In agriculture no one disputes this principle. Men act on it all the time. But how many do evil largely and expect only good in the spiritual harvest!

Men plough and sow the fields. That is their part in the economy of reproduction. But the harvest is the result of a double activity. God and man unite in bringing it about. What man does is not enough. God gives the increase. We are apt to forget this in spiritual things. We have doubts as to the results of religious exercises. Why should we obey God, and deny ourselves, and resist temptation and bear a cross? Why should we study the Word, and pray, and worship statedly in God's house? How can this fit us for glory? This is the sowing. It is the part assigned us. And it is the smaller part. God's grace, Christ's atoning sacrifice, the larger parts, are added to it. Both together make us holy and bring us to Paradise.

We have just passed through the natural harvest. It comes with every revolving year. But we are in the spiritual seed time. It lasts during life. We are sowing now. To serve God is to sow. To serve Satan and self is to sow. To fold our hands in idleness is to sow also. The servant who hid his lord's money prepared himself a harvest of wrath. Simply to live is to sow. We can not escape responsibility by doing nothing. What a fearful thought it is that there is not a day or an hour of our waking life in which we are not dropping some seed which shall bear fruit, either of weal or woe, in eternity! We can not stop the sowing. But, which is something far more desirable, we can determine its character. The harvest will surely come also in its time.

The sowing season is embraced within certain limits of time. You cannot put off the planting of your corn till July and still gather a crop. When harvest comes there is no opportunity to turn back and recover what one has let slip. That particular summer is ended. That harvest will never repeat itself. The end of the spiritual seedtime is approaching. It must, and soon for us who are now alive. It may, and very soon and very suddenly. What a fearful thought this is also! Who, that is properly impressed with it, and knows that there is a hell to shun, and a heaven to win, will not be up doing. "In the morning sow thy seed." The sun may set for thee at noon. Put thy hand to the work at once, that thou mayest not be compelled at last to say, "the harvest is past, the summer is ended, and I am not saved." L.

CHURCH EXTENSION FUND.

The Request of the Board of Missions.

We call attention to the request of the Tri Synodic Board of Missions that the Churches set apart the first or second Sunday of September for taking up collections in behalf of the "Church Extension" Fund.

There is an urgent call for aid in the erection of Churches in Kansas, Oregon and elsewhere at the present time. A few hundred dollars will be a great service in the way of aiding in giving to the newly organized Missions in these and other States houses of worship. It is to be hoped in view of the importance of immediate help in this direction, that no Church within the bounds of the three Eastern Synods will fail to remember this cause on the time specified. Monies are to be sent to W. H. Seibert, treasurer, Harrisburg, Pa.

Communications.

AN APPEAL FOR HELPERS IN THE FOREIGN MISSION.

The accompanying letter from our missionary will speak for itself. Having fully qualified himself for the work, he is anxious to have others to join him in order that the mission may be firmly and permanently established. There are certainly some in the ministry of the Reformed Church who should respond to the earnest appeal of our brother for help. Think of him, far from his native home, in the midst of a field ripe for the harvest, looking anxiously for every mail to announce the glad tidings that some one is on the way to aid him in giving the Gospel to that interesting people. The executive committee will at their next meeting endeavor to procure some for Japan. It must be done. Our Church is imperiously called upon, and cannot refuse only at her peril.

If our foreign mission should fail, the the main tie which binds us together as a church will be broken. For it cannot be denied that the whole Church is a unit on our mission in Japan, and from obedience to the command, "Go ye into all the world," will result greater success in every department of church work.

T. S. JOHNSTON, Secretary.

I am sure if our young men knew the unspeakable joy of breaking the bread of life to a heathen people, there would be little trouble in securing men for the work here. I have read of this before it was my privilege to experience it. I have now to confess, without reserve, that the joy I felt in my soul during the preaching of my first sermon of ten minutes repaid me for all the trouble and labor and sacrifice it cost me to come to this point. But every sermon must give me greater joy, and I hope God will grant me many years of labor here in Japan. I delight in the thought of spending my life in the interest of the evangelization of this Empire. I have to say to my young brethren in the ministry and seminaries, who are not looking forward to these heathen lands as the place of labor, they know not what they are losing. I can say calmly that there is no work like preaching the Gospel to the heathen. Its difficulties are its attractions. It is slow, hard work, but there is no work that is done so cheerfully. Dear brethren, make up your mind to come. Think nothing too great a sacrifice, for certainly I can think of nothing that can not be sacrificed a thousand times for the delights of foreign mission work. If I had known before I left America what I do now, the sacrifices I had to make would have been of little moment. If God has given you a healthy body and mind, don't be afraid to come. You need not fear the language, unless you fear hard work, and certainly such a thing would be unworthy of any one entering the ministry. Make up your mind as the loyal citizen makes up his mind to sacrifice himself when the the interests of his country are in danger. Certainly every true man must despise himself not to

heed his country's call. Whatever the costs, likewise it seems to me every true minister will, sooner or later, despise himself, if for other than the most obvious reasons, he closes his ears to the call of God, for the interest of His Church here among the heathen. It seems to me a minister, or one looking forward to the ministry, has good reasons to suspect the sincerity of his purpose in entering the ministry, who is afraid, or unwilling, to take his place in the front, in this holy warfare.

My dear brethren, I wish I could induce you to take your stand among us here in Japan. There are millions here who have heard that there is a Gospel for them, but have no one to tell them. There are thousands here, dear brethren, who are waiting for your coming to tell them of the way to life. Will you, can you, in the sight of God, to whom you must, sooner or later, give an account of your stewardship here, can you disappoint these poor, down-trodden people? Can you refuse to come, for other than the most weighty reasons? Since I have entered upon the work, the great harvest appears as it never has before, and my soul is stirred to its very depths, and I ask, why is it that there are so few reapers? I sometimes think the young ministers do not really believe what they teach, as so also with the Church. Come, this can not be. These people must have the Gospel preached to them; they are willing and ready to hear and be taught, and they look to you to teach them. What is your life, what are your interests, only what you make them, and no place can your life be of so much importance as here. Young men and ladies of the Reformed Church, I entreat you as one of your number, who has an opportunity of feeling and seeing the great needs of the people, come on! this work must be done, and it must be done soon. The Church, I believe, is waiting on you to come forward, and when you ask to be sent, then she will send you. Give the Church no rest until she sends you, no matter how many. I believe she can and is willing to support twenty missionaries here in Japan alone. There is no reason at all why she could not, and I believe if twenty young men and ladies would come to the door of the Church, and ask to be sent to Japan, I believe the money would be found in Father Kelker's hands to send them. God grant that our eyes may soon be gladdened with this fact, and hundreds and thousands in Japan at that day will rise up to bless us as a church. Come, dear brethren, do not leave me alone here. I am looking by every steamer that comes from our native land to these shores for some of the brethren to come to our help. The first thing we do, when our letters and papers are brought to us, is to see who has had courage to come and how many. You, brethren, can not conceive of what it is to be alone here. No one knows it until he has passed through it. Every mail, up to the last, has disappointed us. Brethren, we are waiting for your answers; how long will you disappoint us and these people? The summer heat has returned, bringing with it that fell destroyer of human life, cholera, and many, no doubt, will be taken off to eternity, who might have heard from our lips the announcement of the Saviour, in whose name they might enter the unknown world. Many of these, no doubt, have been wishing and hoping for an opportunity to hear, and these may be the persons to whom you, my dear brother, were called upon to preach the Gospel. Indeed I *don't know which is to stand in that judgment day, you or he. I should prefer* the chances of the heathen.

I hope you will not think what I have said as sentimental. I dislike sentiment. But I have written you from the fulness of my heart, and to discharge a duty I owe to God, to you, and these heathen people. I wish I could talk with you face to face, but that may never be. May God grant that in the near future I may have the inexpressible joy of seeing a number of my fellow-ministers and sisters of the Church here on the field. Come, and we shall welcome you with all our hearts, and assist you in every way in our power.

Your brother in Christ, in Japan,
A. D. GRING.

A VISIT TO THE CATSKILL MOUNTAINS.

The advantages of a visit to the mountain retreats during the heated term are not limited to fresh air, pure water, and toothsome, wholesome viands. Along with these boons, which all may fully appreciate, there are certain other benefits which are not always mentioned in the advertising column, but which, nevertheless, afford great pleasure and profit to the vigorous tourist. Among these are fine prospects and congenial company, which may generally be found in the season.

It has been the privilege of the writer to spend a few days on the Catskills during the month of August, a privilege long desired, yet delayed by untoward circumstances. In passing up the Hudson river year after year, the shadowy cloud-like summits which hang upon the western horizon have often attracted attention, and at last a brief opportunity was opened to secure the coveted view from their majestic heights. A day's ride from Philadelphia brought us to our destination, via Roundout, Phenicia, and the Stony Clove Railway, and from the narrow-gauge excursion car, which had brought us safely over a perilous-looking track along the side of the Clove, we stepped upon the primitive-looking platform at the terminus. An hour's ride by coach brought us to the Mountain Inn, a strictly temperance house, where we found acquaintances awaiting our arrival. From this point an hour's drive would convey us to the principal peaks, cloves, and waterfalls.

The Catskills were so named by the early Dutch settlers on account of the great number of wild-cats found in the forests bordering the creeks which they called "Kills." Though these mountains form a group on the west bank of the Hudson river at twelve miles distance, and are located in Greene Co., N. Y., they are, nevertheless, but the continuation and terminus of a spur of the Allegheny system. They vary in height from 3,000 to 3,800 feet, and from their western sides flow out the small streams which make up some of our historic rivers.

Just southward, flow out the headwaters of the Delaware, which, uniting in a broader stream, mark the obtuse angle at the northeast corner of Pennsylvania, and then flowing onward past the city of Brotherly Love, find a resting place in the sea. Fifty miles to the south-west the headwaters of the Susquehanna are found streaming out from these springs and mountain lakes of New York, and meandering through the broad acres of Pennsylvania, at last, empty themselves into the Chesapeake Bay. And the little stream flowing past the village of Tannersville, only a mile away, is the beginning of the Schoharie Creek, on whose banks a colony of Palatines was settled by Queen Anne in 1712. The water shed is in a bushy stony pasturefield near by, from which some drops flow eastward through the defiles of the famous Kaaterskill Clove, a distance of 15 miles to the Hudson, while others flow west and north, past my old homestead, into the Mohawk, and so at last into the Hudson at Troy, and reach the same point, *i. e.*, the mouth of the Catskill Creek, after a voyage of 250 miles.

A visit to the "Mountain House," on the day after our arrival, afforded us that extensive prospect so beautifully described by N. P. Willis, Bayard Taylor and others. The hotel stands on a rock platform, a sort of ledge or shelf, with a precipitous front of immense depth, the whole elevation above the tide being 2200 feet. This spot was originally named "Pine Orchard," and from it an extensive and most impressive view is enjoyed, embracing the whole valley of the Hudson for a distance of 60 miles, and reaching even to the Berkshire hills in the Massachusetts. A singular feature of this view is the fact that one can seldom detect any object in motion, either in the roads or fields over which the vision ranges: even the craft upon the distant river seem to be at anchor in some inland creek, and appear as "toy-ships," belonging to children. It is a magnificent observatory at Pine Orchard; a view of still life, an opportunity to look down upon the works of man from a height, by which they appear dwarfed in size, and their trifling tumults are hushed by the majesty and silence of these mountain heights.

In passing to and from this place we went by two little lakes, which were called by the Indians, the eyes of the monster who destroyed red men, who was touched by the great Spirit when on his way to bathe in the great salt lake, and transformed into these mountains. Tears always trickle down his cheeks; while near by are the treasuries of storm and sunshine, the place of the manufacture of the moons, and the source of the winds. A toilsome ascent brought us to the top of South Mountain, now adorned with the stately hotel Kaaterskill, from which a most extensive view southward over the valley of the Hudson is obtained. The Kaaterskill Falls, just below the mountain on the western slope, is of long standing celebrity. The tiny mountain stream leaps over a cliff 175 feet in height, and is all turned to spray before reaching the pool below; from which it swells over, and leaps from another cliff 85 feet in height, and is dashed into foam on the rocks at the bottom of the clove.

Upon our return to the hostelry we were treated to the view of a fine rainbow which spanned the Kaaterskill clove, with its ends resting respectively upon South Mountain and Round Top. The sunshine rested all over the face of one mountain, the cloud rested upon the other; but the bright band, with a secondary rainbow its whole length, spanned the yawning chasm between them, and bound them together with a beautiful golden tie. It was like the bringing together of Sinai and Zion, judgment and mercy through our gracious Redeemer. We thought of the words: "Hereafter shall ye see heaven open, and the angels of God ascending and descending upon the Son of Man."

August 24, 1882. D. VAN HORNE.

CORNER-STONE LAYING.

On the 13th inst. the corner-stone of the Reformed church, now being built at Shrewsbury, Pa., was laid in the presence of a large concourse of people, which were assembled at the appointed place at an early hour. A floor had been laid on the foundation walls and over the cellar of the new building, upon which the benches of the old church were placed for the accomamodation of the people.

After the invocation by the pastor, R. F. Dreisbach, the choir rendered a most beautiful anthem, appropriate to the occasion. This was followed by the laying of the corner-stone, according to the rubric of the Order of Worship. Among the articles deposited were one copy of the Holy Scriptures, one copy of Psalms and Hymns, one copy of *Evangelische Lieder*, one copy of Heidelberg Catechism, German and English, one copy of each of the Reformed Church papers, German and English, one copy of certificate with portraits of our first foreign missionaries of the Reformed Church of the United States to Japan, and a list of the names of the members of the consistory of the Shrewsbury Reformed congregation, names of the building committee, and a copy of the programme or order of service.

Then followed the hymn—

"With humble faith and fervent zeal,
We would address Thy throne, O God."

Rev. J. O. Miller, D. D., pastor of the First Reformed Church, York county, Pa., who chose for his text, Psalm 118: 22, 23, then delivered an eloquent sermon in the English language. This was followed by the German hymn—"Jehovah! dir sei Preisz und Dank," after which Rev. A. Spangler, pastor of Zion's church, York, Pa., preached an appropriate sermon in the German language, choosing for his text Isaiah 28: 16. Both sermons were highly appreciated by the people. Notwithstanding the intense heat of the day, the large assemblage listened to the speakers with the closest attention, and patiently kept their seats to the close of the exercises.

During the singing of another anthem by the choir, only a basket collection was taken which amounted to nearly $70. The congregation then united in singing the long meter doxology, after which Dr. Miller pronounced the benediction.

Thus were ended the very interesting exercises which were connected with the laying of a corner-stone of a new church edifice which will, after its completion, be one of the handsomest in this part of the country. The Reformed people of Shrewsbury have reason to congratulate themselves, and to thank God for the favorable auspices under which they are carrying forward their new enterprise. May God bless them and give them grace to continue and end this work in the Lord, and all the praise and honor shall be ascribed to Jesus Christ our blessed Master, the chief corner stone, in whom we have redemption through His blood, even the forgiveness of sins.

A. F. D.

NOTICE.

A meeting of the Pittsburgh Board of Missions will be held September 5, at 10 o'clock, A. M., in Grace Church, Pittsburgh. The members of the Board are all requested to be present.

The missionaries within the bounds of Pittsburgh Synod are also hereby instructed to send their reports to Rev. F. Pilgram, Greenville, Mercer county, Pa., in time, to be presented to the Board at the above-named meeting.

SAMUEL Z. BEAM,
President of Board.

Mount Pleasant, Aug. 16, 1882.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. A. B. Stoner has tendered his resignation as pastor of Trinity Mission, Norristown, Pa., the resignation to take effect January 1, 1883.

Rev. Dr. Geo. Wolff, at the request of the Jonestown congregation, preached the harvest sermon in the Reformed church at said place, on Sunday morning, August 27. Rev. Professor Wm. M. Reilly acceptably filled the pulpit of the Reformed church at Myerstown, in Dr. Wolff's absence.

Rev. Dr. C. H. Leinbach has so far recovered health and strength as to be able to jaunt in his carriage out to Perry county, on a visit to Rev. Bro. H. T. Spangler.

Zion's congregation (German) of Reading, Pa., Rev. L. K. Derr, pastor, held its first anniversary on Sunday, August 6. The services were held in St. John's church, which had been kindly tendered for the occasion. Bro. Derr preached both morning and evening to good audiences. The congregation was founded a year ago, numbers about 100 members, and worships in a hall until such time as it may feel able to erect a church building.

The new church belonging to the Mission congregation at Birdsboro, Berks county, Pa., will be dedicated on Sunday, September 17. Services will be held morning, afternoon and evening. The mission is provisionally served by the pastors, L. K. Evans, of Pottstown, and J. H. Leinbach, of Reading.

New Goshenhoppen and Great Swamp charge held harvest festivals on the 5th and 19th August. A wholly spontaneous offering of $295 was laid into the Lord's treasury. The gifts of this flock flow forth just as naturally and as necessarily as their prayers of thanksgiving and hymns of praise. When it is told them that "it is more blessed to give than to receive," the response is—Amen.

SYNOD OF THE POTOMAC.

Rev. J. Fuendling lately organized a German Sunday-school in San Francisco, Cal.

The amount contributed as a harvest offering by the Manheim charge, York county, Pa., Rev. H. Hilbish, pastor, was $172.75.

SYNOD OF OHIO.

Confirmation services were held, and the Lord's Supper administered in the Reformed church at Lancaster, O., July 30. Nineteen persons were added to the church. The building lately underwent repairs, within and without.

SYNOD OF THE NORTH-WEST.

The Reformed church at Sheboygan, Wis., begun many years ago with two families under the pastoral care of Rev. Dr. Muehlmeier, now numbers more than 100 families, has a good church-building, a new, roomy school-house and also an old school-house. It is the only congregation in the Sheboygan Classis that has a parochial school. One hundred and forty children were instructed last year, and both school-houses employed. Rev. J. T. Kluge has been pastor for more than twenty years.

A new Reformed church, 50x90 feet in size, with a steeple 185 feet high, was dedicated at Toledo, O, on Sunday, July 23. A Sunday-school-room, capable of seating from 200 to 300 scholars, a session-room for consistorial meetings, etc., and the pastor's study, constitute the basement story. The main audience chamber will seat from 600 to 700 people, has a height of from 40 to 50 feet, and is lighted by eighty-eight gas jets. The church cost about $18,000, $16,000 of which was borne by the congregation itself, which numbers less than 300 members, the majority of whom are day laborers. The highest sum given by individual members was $500. The Woman's Society (composed of married ladies) gave $2,000; the Young Ladies' Society gave $800. A collection, amounting to $550, was lifted on the occasion of the dedication.

Rev. Christian Schiller, the pastor, conducted the dedication proper, and Rev. Dr. H. Rust preached the dedicatory sermon.

S.

NOTICE.

The Board of Missions of the Reformed church in the United States, (Tri Synodic) will meet in annual session in the lecture room of Salem Reformed church, Harrisburg, on the 18th of September, at 7 p. m. A full attendance of all the members is desired.

J. O MILLER, Pres.

P. S.—Delegates will inform Rev. W. H. H. Snyder if they will be present.

FOREIGN MISSIONS.

The Executive Committee of the Board of Commissioners for Foreign Missions of the Reformed church in the United States, will meet in Harrisburg, Pa., on Tuesday, September 13th, at 2 p. m. All who wish to offer themselves as Foreign Missionaries, will please attend.

THOS. S. JOHNSTON, Secretary.

PITTSBURGH SYNOD.

Pittsburgh Synod will meet in General Convention in Trinity Reformed church, Red Bank charge, Clarion county, Pa., *September 20, A. D. 1882, at 7.30 o'clock, P. M.*

The permanent rule requires that pastors send the Credentials of their delegates to the stated clerk at least *ten* days before the time of meeting, and pastors are requested to attend to this matter.

All persons proposing to attend Synod will please notify *Mr. Jacob Brinker, West Millville, Clarion county, Pa.*, of their intention, that entertainment may be provided.

Buy your tickets to *Oak Ridge* Station, on the *Low Grade R. R.*, a branch of the *A. V. R.*, connecting at Red Bank with the *A. V. R.*

The Clerk will forward Excursion orders as heretofore.

H. F. KEENER, Clerk.
Berlin, Somerset Co., Pa.

THEOLOGICAL SEMINARY NOTICE.

The fall term of the Theological Seminary of the Reformed Church, Lancaster, will commence on Thursday, September 7, at 10 o'clock, A. M., in the College Chapel. The opening address to the students will be delivered by Prof. John S. Stahr.

E. V. GERHART,
President of Faculty.

OPENING OF THE COLLEGE AT LANCASTER.

The fall term in Franklin and Marshall College, at Lancaster, Pa., will open on *Thursday, September 7th*, ensuing, at 10 o'clock, A. M., with religious service in the College Chapel. The opening address will be delivered by Rev. Prof. John S. Stahr. Applicants for admission into College who have not already been examined, are requested to be present in the lecture room of the President on *Wednesday* preceding the day of opening, at 2 o'clock, P. M. Students are requested to be punctual in their attendance. A large number of new students have already been examined and admitted, and a considerable number more have made application to be received. Altogether the accession will be very encouraging.

The Franklin and Marshall Academy, under the care of Prof. James Crawford, will open at the same time. A very important addition to the teaching force has been made which will greatly increase its efficiency.

A new steward will occupy Harbaugh Hall, and improvements will be made in refurnishing the rooms so far as it is necessary, in order to make them comfortable and pleasant. Members of the two lower classes are requested to take rooms in the Hall, and members of the higher classes are also invited to do so as far as the accommodations, either in the Hall or the Academy, will permit. In addition to the steward a member of the faculty will have charge of the Hall.

J. H. DUBBS,
Secretary of the Faculty.

Lancaster, Aug. 18, 1882.

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THE PUBLICATION AND DISTRIBUTION OF THE PREMIUM TRACT ON "THE REFORMED CHURCH IN THE UNITED STATES."

The above Tract is now being rapidly put in type, and in the course of a few days will be ready for distribution. It is certainly a tract that will be judged by all as treating the subject briefly, honestly, and practically. We wish it to have a wide circulation throughout the length and breadth of our Church, and be scattered among those outside of us, who know us not as a Church, and should be acquainted with our history, genius and work. We trust Pastors will supply themselves with it, and distribute it wherever they go out and in among their people. We hope laymen also will take an interest in the matter and send for copies of it, which they may hand out to their friends and neighbors.

It will be composed of eight pages and printed on good paper and in clear type. We will furnish it at the following *cash* rates, postpaid:—

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Orders, accompanied with cash, may be now sent in. They will be filed and filled in their turn.

Address:

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia, Pa.

July 26, 1882.

N. B.—Owing to the necessity of putting the Tract in the most attractive and readable form, we have to put it in eight pages—large type—instead of four, as first proposed. This increases the expense greatly, and we are obliged to change slightly the prices, as noted above.

R. C. P. B.

A NEW DEPARTURE.

Wishing to bring our business as far as possible to a *cash* basis, after August 1st next, we shall allow an extra discount of 5 per cent. on all bills as rendered in our Book Department, if paid at the time of purchase or within 30 days from date of same.

In the Periodical Department our terms are cash in *advance* as before, but with no discount. We trust our subscribers will bear this in mind.

Receiving cash, we can buy for cash, and thus buy and sell cheaper. Our customers will thus aid us and themselves, and our operations will be extended, our receipts larger, and the Publication Board be what it ought to be—a paying institution, and doing a vast amount of good, equal, in proportion, to any other. Pastors, Sunday-school superintendents, and laymen, have it in their power to bring this about at an early date. The Board would not need to ask for aid if those who are indebted to it would pay up in full, and thereafter pay cash.

CHARLES G. FISHER,
Superintendent and Treasurer,
Ref. Church Pub. Board.

July 5, 1882.

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CHAS. G. FISHER,
Supt. and Treas. R. C. P. Bd.

Business Department.

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Youth's Department.

NOW I LAY ME DOWN TO SLEEP.

Golden head, so lowly bending,
Little feet, so white and bare;
Dewy eyes, half shut, half opened—
Lisping out her evening prayer.

Well she knows when she is saying
"Now I lay me down to sleep,"
'Tis to God that she is praying,
Praying Him her soul to keep.

Half asleep, and murmuring faintly,
"If I should die before I wake"—
Tiny fingers clasped so saintly—
"I pray the Lord my soul to take."

O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.

If, of all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

—*Putnam's.*

THE HARDEST TUG OF ALL.

A Bavarian Story.

BY DAVID KER.

The sun was just beginning to sink over the beautiful hills of Southern Bavaria. A big red-bearded man, with arms bare to the elbow, stood at the door of a little mountain inn upon one of the higher slopes, watching with his broad brown hand arched over his eyes, a group of five men who had just issued from the mass of dark green pines that covered the crest of the opposite ridge.

"One, two, three, four, five," counted the landlord. "They're all there but Hermann; but they've found no game, I can see. Where can Hermann be, I wonder? *He* won't come back empty-handed, I'll be bound."

"Hermann's late," said one of the foresters, "but I warrant he'll be ready for his supper when he does come."

"And well he may, if he has found any game, for I can tell you, lads, that to carry a quarter of venison from the Riesenberg to my door, on a roasting day like this, would be a job for Strong Schalk himself."

"And who may Strong Schalk be?" asked a sunburned peddler who was sitting beside the window.

"*Who?*" echoed the landlord, staring; "why, brother, you must be a stranger in these parts to ask that. But if you want to know about him, all you've got to do is to go down to Kreuzweg town yonder and ask any man, woman, or child you may meet about 'Strong Schalk,' and they'll tell you something that'll astonish you."

"And if that's not enough," struck in one of the hunters, with a grin, "let him go into Schalk's shop and challenge him to wrestle, and he'll be astonished still more—eh, Father Baum?"

"Ugh! don't talk of it!" grunted the landlord, making a wry face; "you make my fingers ache with the very recollection."

"Why, he must be a perfect giant!" cried the peddler, who had been listening open-mouthed.

"No, that's the strangest part of it. He's no bigger than any other man—rather smaller, in fact—and a tailor into the bargain; and yet he can do feats worthy of Hans Stronghand in the story."

"Of whom are you speaking?" asked a deep voice from the door.

"Of Strong Schalk, the tailor of Kreuzweg, Friend Hermann," answered the landlord, shaking hands with the new-comer, a powerful young fellow, with an air that showed that he had no small idea of his own importance.

"The mischief take Strong Schalk!" cried Hermann, angrily. "I'm sick of his very name;" and with the full power of his mighty voice he rolled out the song:

"There were a host of tailors,
Brave fellows one and all;
Then drank they, all the ninety,
Ay, nine times nine-and-ninety,
Out of a thimble small.

"And when this draught had quenched their thirst,
Then weigh themselves would they;
Yet could not all the ninety,
Ay, nine times nine-and-ninety,
A single goat upweigh.

"Then homeward trudged they all—but lo!
The door was locked within;
Then hopped they, all the ninety,
Ay, nine times nine-and-ninety,
Right through the key-hole, in."

The boisterous chorus had hardly died away, when a quiet but unmistakably firm voice was heard to say:

"Stop there! enough of this!"

All turned with a start, and saw that the silent stranger near the door had risen from his seat.

"Gentlemen," he continued, amid the universal hush of amazement, "I must tell you that *I* am a tailor, and that I object to hear any man speak ill of my trade."

"Do you, really?" cried Hermann, with a laugh. "Well, then, I must tell you that you will either keep a civil tongue in your head, or I'll have to show you the difference between an honest forester and a fellow who lives on cloth clippings and ends of thread."

"Better live on them than on stolen game," retorted the unknown, with biting contempt.

At this last insinuation, honest Hermann—who certainly was said to be not over particular whether the deer that he shot belonged to the park or to the forest—lost patience altogether, and laid his upon his long hunting-knife. But instantly the landlord thrust himself between them.

"Halt there, lad—no bare blades in *my* house, if you please. I'll tell you a better way to settle it than that. You know our old Bavarian fashion; when two young fellows want to try each other's strength, they join hands and see which can tug the other across the line. Clear a space there, and let us see which is the best man."

The tables and benches were pushed back, a line chalked on the floor, and Hermann and the stranger, seizing each other's hands in a strong grasp, stood foot to foot, awaiting the signal.

Now for the first time it broke upon the foresters that their champion might not have such an easy victory after all, for the supple vigor of the stranger's movements, and the firmness with which he planted his feet, showed that Hermann had his work cut out for him. Hermann himself, began to think so too; but could any man, much less a tailor, be a match for *him?* Absurd! And he began with a pull that ought to have ended the whole business at once; but somehow it didn't.

Then, stimulated by his comrades' shouts, Hermann put forth all his strength, tugging as if he were uprooting a tree, till the sweat hung in big drops on his forehead, and the veins of his hands stood out like cords. But though the unknown was sorely shaken, across the line he would not come; and at length Hermann paused exhausted.

Then the watching eyes around saw the stranger's arms stiffen suddenly, and Hermann's huge frame bend slowly forward. Frantically he struggled, but his strength was spent, and forward he slid, inch by inch. Just on the chalk line he made final effort, and stood firm for an instant; but now the stranger exerted all his force in turn, and pulled him over the line with such a tremendous tug that they both rolled on the floor together.

"Comrade!" shouted the hunters, crowding round the conqueror, "you've done what none of *us* could ever do. Tell us your name, that we may remember it."

"My parents named me Ferdinand," answered the stranger, with a queer little mocking smile, "but of late folks have taken to calling me Strong Schalk!"

"Strong Schalk!" echoed Hermann, starting from the seat upon which he had sunk dejectedly. "Shake hands, lad; it would have broken my heart to be beaten by a tailor, but I don't mind a bit being beaten by *you*. Come, let us be friends!"

And from that day forth the two men were the best friends imaginable.—*Harper's Young People.*

TOMMY'S TROUBLES.

He was always and forever getting into trouble of one sort or another. He had a talent for climbing and for tumbling and bumping his head and hurting his foot, and coming to grief generally. On this Friday evening he sat on the side of his little white bed, "one boot off and one boot on," and thought sorrowfully about the day. It had been an unlucky one. In the first place he had broken grandma's spectacles; then he had lost mother's scissors, the pair that she always "cut out" with; and his new summer pants were not cut out. Then he had tumbled from the hay-mow, and bumped his nose and broken one tooth; but the last thing was to get himself caught by a hook in the barn, so that he could not get loose, unless he swung off without regard to the box by which he had climbed up, in which case he would be likely to drop several feet on the hard floor. Tommy didn't like that, so he hung there.

"I might yell," said he to himself, "but nobody would hear me; they are all too far away. I might hang here until they come to feed the horse, but I can't; that will be *hours*, and I'm getting pretty dizzy now."

"The baby trotted out to the barn door, said 'Da! da!'" and a few other words that she understood better than others did; baby could walk better than she could talk. Tommy looked at her and said:

"O, baby, I wish you had sense!"

Then he hung still. At last he heard his mother's voice in the yard, a long way off. Then, O! how Tommy yelled! His voice seemed to pierce right through the mother's ears. She fairly flew over the ground to the barn. In a twinkling the step-ladder was brought and arranged, and mother climbed up and unwound his sleeve from the hook, and she and Tommy came down. Some way, he doesn't know how, he twisted his foot; and to-night it aches.

But Tommy isn't thinking of his foot; he is thinking of the troubles he has, and the mischief he does, and how impossible it seems to do any better.

"Praying don't do no good," he says, disconsolately, to his mother. "I pray to be a good boy every day; and I ain't never a good boy—so there!"

"Tommy," said his mother, "why didn't you call on baby to help you to-day? Didn't you want to get down?"

"Course," said Tommy, "but what was the use? I knew *she* couldn't help me."

"And what made you call on me?"

"Cause I wanted to get down right straight off; and I knew you could help me, and I knew you *would* help me, so I yelled."

"Well, Tommy, if you would remember that of God, that He *can* and *will;* if you truly want help, and will call to Him, He is just as sure. O, *surer* than I can be. Because, you know, Tommy, you are likely to get into places where mother can't reach; but He can reach everywhere. Remember that."

BLASTING ROCKS.

Years ago gunpowder was used for blasting rocks, because there was nothing better. Now, nitro-glycerine or some "blasting powder" made from it is preferred. The reason is that these burn more quickly. It seems strange to say that gunpowder burns slowly, but in reality its burning is slow compared to nitro-glycerine; therefore people use gunpowder in cannons, guns and pistols, where they do not wish to burst the weapon but only to drive out the ball or shot, and use nitro-glycerine for blasting, where they wish to tear everything to pieces. But nitro-glycerine is far more dangerous than gunpowder, both because it is more violent and because it will explode when it is struck, or roughly handled, or warmed, as well as when it is set afire.

Not long ago, in New York city, workmen who were blasting rocks found that the blasting-powder had become frozen; the foreman told a workman, who did not understand blasting-powder, to thaw it. The workman put the powder in too warm a place and it exploded and wounded a number of persons, tore the buildings near by to pieces, and broke all the windows in those further off. Such accidents are quite common. Many of the boys who read the MESSENGER are employed, when they grow up, in works where these blasting-powders are used, and will need to know how they look and what care needs to be taken.

Nitro-glycerine looks like oil. Workmen seeing it leaking from a box or can have sometimes mistaken it for sweet-oil and have tried to nail the box tighter with a hammer. This causes a terrific explosion. The way in which the blasting powders are made is by taking some such substance as sand or sawdust and mixing nitro-glycerine with it. The most common of these powders is "dynamite;" it looks much like moist brown sugar. Some others are called "dualin," "rendrock," "mica-powder." The nitro-glycerine soaked in the sand or sawdust can be carried about without spilling, and can be more safely handled. In the same manner, if nitro-glycerine should be spilled upon wood or cloth and should soak into the substance, there might be an explosion if the thing were afterward struck or tossed about. Whenever one visits a quarry, or new railroad, or any other place where blasting is going on, or any factory or establishment where nitro-glycerine or blasting-powder might be made or kept, it is well to be careful about meddling with any yellowish-looking oil or any oily-looking powder.

TRY AGAIN.

A gentleman was standing by a little brook, watching its bounding, gurgling waters. In the midst of his musings, he noticed scores of little minnows making their way up the stream and in the direction of a shoal which was a foot or more high, and over which the clear sparkling waters were leaping. They halted a moment or two as if to survey the surroundings. "What now?" inquired the gentleman; "can these little fellows continue their journey any farther?" He soon saw that they wanted to go farther up the stream, and were only resting and looking out the best course to pursue in order to continue their journey to the unexplored little lakelet that lay above the shoal. All at once they arranged themselves like a little column of soldiers, and darted up the foaming little shoal, but the rapid current dashed them back in confusion. A moment's rest, and they are again in the sprayey waters with right results. For an hour or more they repeated their efforts, each time gaining some little advantage. At last, after scores and scores of trials, they bounded over the beautiful lakelet, seemingly the happiest folks in the world. "Well," said the gentleman, "here is my lesson. I'll never again give up trying when I undertake anything. I did not see how these little people of the brook could possibly scale the shoal—it seemed impassable, but they were determined to cross it. This was their purpose, and they never ceased trying until they were sporting in the waters above it. I shall never give up again."

A LAPP LEGEND.

The legend is very familar throughout Archangel, Providence, and among the Lapps. Anika came yearly to take tribute of the fishers. None knew of his coming or going, but he was always seen on the shore when the boats came in from sea. He periodically challenged the fishermen to fight, but his enormous size frightened them. For many years he was a terror of Ribatschi. One day a young man presented himself and induced the fishermen to take him fishing with them. On landing, the stranger cleaned the fish with considerable rapidity; a fisherman's gloves being wet, the youth, in squeezing them between his hands, crushed them to dust, while the fishermen marvelled at his strength. Anika appeared, and the youth spake boldly to him, and slightingly. "He, he!" laughed the giant, "be careful, or I'll demolish thee." They agreed to fight in the ring on the hill and in the following fashion:—Each combatant was to turn a somersault and strike his enemy in the chest with his feet. Anika took the first turn, and struck the youth, who did not budge. A second blow, and the young man recoiled a yard; the third time, a fathom. It was the stranger's turn now. At his first somersault he drove the Viking back a fathom; at the third, he flung the huge sea-robber seven fathoms outside the ring—dead. They buried him and erected the stone heap over him. "Thank God, each of you," said the youth: "your enemy is no more. Henceforth none shall molest your fishing. God be with you." Then he disappeared.

JOHNNY'S TEAM.

I think of all the galloping,
The trotting fast and hard,
That I have seen in town or park,
On track or boulevard.

No horses ever pawed the air,
Or plunged about and ran,
Taking the bit between their teeth,
As these of Johnny's can.

What color are they? sorrel? roan?
Chestnut? or dapple gray?
Excuse me, but 'tis difficult
To know just what to say.

I'm not enough a horseman to
Have learned their phrases yet,
But one, I think, is yellow blonde,
The other is brunette.

Where is their stable? do they have
A manger and a stall?
One has his room with Johnny, one
Rooms just across the hall.

They're not such very patient steeds,
For both are apt to cry;
I heard them, too, to-day at lunch,
Quarrel about their pie.

But still they're very spirited,
To neigh, and prance, and run;
And make for Johnny when he drives
Plenty of work and fun.

—*The Companion.*

WEBSTER'S REPLY TO HAYNE.

A writer in the Providence *Journal* relates the following anecdote of Mr. Webster's reply to Hayne, which was told him by Mr. John Whipple:—

"He was engaged in arguing a case before the Supreme Court while Mr. Webster was speaking, and did not hear him. He said when he waked in the morning he found the whole city in a perfect furor about Mr. Webster's great triumph, and when he took up the *National Intelligencer* and read the report of the speech, he said to Mr. Webster:—'It seems to me that I have heard all this before somewhere.' 'To be sure you have,' said Mr. Webster; 'don't you recollect the long walk we took together on the island of Newport, last June, while attending the Circuit Court?' and then Mr. Whipple said that during the walk Mr. Webster put to him every possible case of conflict between a State and the Federal Government. That speech, which gained for him justly the title of Defender of the Constitution, was all excogitated beforehand, not only the argument, but those immortal gems of eloquence, those paragraphs which like diamonds set it off, and will through all time set it off, as equal to the mightiest effort that Demosthenes himself ever made. Who believes, or who can be made to believe, that the inimitable retort to the taunt of General Hayne, beginning 'Matches and Overmatches,' was the work of a moment, or that other immortal paragraph, which will endure as long as Bunker Hill and the Commonwealth of his adoption endure, which begins 'Mr. President, I shall enter on no encomium upon Massachusetts.'"

A VERY CURIOUS RIDDLE.

Here is a curious old story that is something like a puzzle: A crocodile stole a baby, "in the days when animals could talk," and was about to make a dinner of it. The poor mother begged piteously for her child. "Tell me one truth," said the crocodile, "and you shall have your baby again." The mother thought it over, and at last said: "You will not give it back." "Is that the truth you mean to tell?" asked the crocodile. "Yes," replied the mother. "Then by our agreement I keep him," added the crocodile; "for if you told the truth I am not going to give him back, and if it is a falsehood, then I have also won." Said she: "No, you are wrong. If I told the truth you are bound by your promise; and, if a falsehood, it is not a falsehood, until after you have given me my child." Now, the question is, who won?

Pleasantries.

"You are weak," said a woman to her son, who was remonstrating against her marrying again.

"Yes, mother," he replied, "I am so weak that I can't go a step-father."

"In money matters," says a miserly old fellow, "treat strangers as though they were your relatives."

An editor who served four days on a jury says he is so full of law that it is hard for him to keep from cheating somebody.

"Hello, when did you return?" asked Smith of his friend Brown, whom he met on the street. "Why, I haven't been away," replied the latter. "You haven't?" incredulously asked Smith. "Why, you look so worn-out and near dead that I positively thought you had been away for a few weeks for the benefit of your health."

In the *Fortnightly* a critic said: "One of the most unwholesome—because unreal—tendencies of the present day is to force an interest in art beyond its natural limits." It is, it is. When a man has been led through a friend's new house and seen painted peacocks on door panels, landscapes on coal-scuttles and embroidered battle-scenes on spittoon covers; been compelled to admire pug dogs done in blue china, and drink ice-water from a pitcher faithfully modelled after an African's head, he is not to be blamed for feeling that the influence of art is almost as unwholesome as that of small-pox.

A few months ago, a farmer living on the line of the Jackson and Fort Wayne Road, visited the headquarters of the company to urge the necessity of a new passenger station at a certain cross-road on the line. "I'm afraid the patronage would not pay the expenses," replied the official. "I tell you, a heap of people would get on and off at them corners," urged the farmer. "Well, how many of your neighborhood have passed over our road this year?" "How many? Well, there's the old man Skinner, for one. He has been to Jackson twice that I know of. Then, there's Aunt Deborah Smith, who goes down to Fort Wayne every spring and fall. Then, we've got several young men who allers go up to Lansing when there's a circus." "Any more?" asked the official, as the farmer scratched his head and wriggled around. "N—o, I don't know as I kin think of any more just now, but, if you'll go ahead and put a station there, you kin count on a dozen of us sitting around there all the time, to make things look like business."

Religious Intelligence.

At Home.

According to the last report, the Cumberland Presbyterians had among the Indians thirteen ordained and licensed preachers, seven candidates, forty ruling elders, twenty-nine deacons, twenty-four organized congregations, and 527 communicants.

The Woman's Presbyterian Board of Missions of the Northwest, will send out eight new missionaries this year, the one omitted from the last report being Miss Pendleton, who goes to Dehra, India. Miss Farnham, daughter of Rev. Dr. Farnham, Shanghai, China, is included in the number.

The American Tract Society has awarded the George Wood gold medal to Rev. Dr. Herrick Johnston, for the premium tract on the glory of Christ, the tract being the Doctor's sermon entitled "Christianity's Challenge." The medal was awarded to Theodor Christlieb eight years ago for his "Modern Doubt and Christian Belief." Last year it went to Dr. George Smith, of Scotland, for his Life of Alexander Duff.—*Interior.*

Saturday last was devoted to the exercises of the first annual Commencement of the Chautauqua Literary and Scientific Circle, a fraternity formed there five years ago, having its seat in the Hall of Philosophy, in St. Paul's Grove, and having nearly 600 local circles in various cities and towns throughout the United States, Canada, Europe, and Asia. The entire number of students is nearly 30,000. A grand procession, composed of several thousand persons, was formed at 10 o'clock at the Hotel Athenæum, and, headed by a cornet band, marched to the Hall of Philosophy, where the members of the first graduating class of the circle were admitted. Appropriate responsive services were read at various stages of the proceedings in the hall, and Dr. Vincent presented to the class a magnificent silk banner. At 11 o'clock the procession reformed and marched to the great amphitheatre, where an oration was delivered by Bishop Henry W. Warren, D. D, of Atlanta, Ga. In the afternoon Dr. Vincent gave diplomas to over eight hundred graduates.—*N. Y. Observer.*

If the Northern and Southern Presbyterian churches were one they would number, according to the "Summaries" of statistics just issued, 715,934 members. If the United Presbyterian church were added to this company of Presbyterians, with its membership of 84,573, then the whole number would be 800,407. If the *Reformed Presbyterian church (O. S.)* were added, with 10,661 members, then the whole number would be increased to 811,068. We have not at hand statistics of the other smaller Presbyterian bodies, but there can be little doubt that there is a solid body of Presbyterians in this country, numbering 825,000 members—a great force, if used effectively for Christ. The whole number of persons added to the Northern Presbyterian church last year by profession of faith in Christ was 29,389. The whole number added to the Southern Presbyterian church in the same way was 6,062—an advance in each of the churches on the previous year. Six thousand two hundred and twenty-six ministers serve 7,754 churches in these two bodies and 24,930 elders and 9,560 deacons are officers in these churches. The whole array of figures indicates advance—not large, but steady, constant, encouraging advance in every department of church work.—*Presbyterian.*

Abroad.

Two new churches in Japan, one at Osaka and one at Kobe, have called as their pastors native young men from the training school of the American board at Kioto. The young men have not yet completed their studies and the churches are supporting them in the meanwhile.

Rev. Mr. Beck, in 1821, wrote of the people of South Greenland: "The Southlanders, or those Greenlanders who reside south of Cape Farewell, though not quite wild, are ignorant of the things of God, and in reality a heathen race. Those on this side have acquired some knowledge of the truth, and have abandoned their gross heathenish practices."

Mr. Flod, a German missionary and captive in Abyssinia, writes: King John has taken advantage of the troubles in Egypt to regain his lost provinces, and he has subdued and baptized the Galla tribes as far as Gurogue. He also states that the slave-trade flourishes along the Blue Nile, and will continue to do so as long as the country is in the hands of Mohammedans.

The *Missionary Herald* says: "Mexico, as a field for missions, is opening with great rapidity. It appears that the Protestant congregations have nearly doubled within the past five years, now numbering 239, with 10,764 members and about 19,000 adherents, and 209 native helpers. The new lines of railway completed or under construction are soon to bring all parts of Mexico into close connection with our own great Southwest, and a new era is already beginning in that land so long under the dominion of Papal superstition. It is the purpose of the American Board to prosecute vigorously its work in Western Mexico."

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Of Media a leading journal says:—"The abominations which surround so many towns do not reach this. The charter of Media, which prohibits the sale of intoxicating drinks within the borough, has driven away from us the evil influences which follow in its wake. Our boys can go about without coming in contact with taverns or saloons. The beauty of our location and healthful surroundings have won for Media the admiration of all who have visited it."

Bayard Taylor said:—"I take great pleasure in recommending to parents the Academy of Mr. Swithin C. Shortlidge."

Judge George M. Van Hoesen, of New York, says:—"Swithin C. Shortlidge's Media Academy affords the best instruction."

Colonel Richard J. Hinton says:—"Parents will find it not only a good school, but a home-like, cheerful establishment, in which rational ideas of training combine to make that wholesome mental, moral and physical atmosphere which is so necessary to the growth of healthy youth."

The Rev. John Long says:—"Your attention to the duties of your position must make your school the serious and intelligent choice of parents and guardians."

Hon. Thomas V. Cooper, Pennsylvania Senate, says:—"I regard it as one of the finest in the State, and one in every way suited to fit a boy for any college. The Principal and his assistants are well-known educators."

The New York *Graphic* says:—"Particular care is taken of young boys, a home-life being provided for them not usually found in boarding schools."

PHILADELPHIA, August 1, 1879.

S. C. Shortlidge, Esq, Media, Pa.:

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The Media *Record* says:—"Mr. S. C. Shortlidge's Boarding-School must command public attention."

The Media *American* says:—"Altogether the past year was the most successful Mr. Shortlidge has had. The class of young men and boys was unusually excellent. The students won the respects of our citizens by their uniformly gentlemanly demeanor; they always showed a dignified self-respect, not generally characteristic of schoolboys, which speak well for the discipline and influence of the Academy. We gladly make record of this, as it was noticed by our people and favorably commented upon by all. But it is not surprising that Mr. Shortlidge has built up a first-class institution in our borough. He is unwearied in his work, scarcely ever leaving the Academy for even an hour at a time during school sessions. Every department thus feels at all times the master's presence. We predict for the Media Academy increased popularity and usefulness."

We heartily endorse the above well-merited notice from the Media *American*, and commend Mr. S. C. Shortlidge's Academy to public favor.

Rev. D. W. C. BYLESBY,
Rector of Protestant Epis. church, Media, Pa.
Rev. EDWARD H. ROBBINS,
Pastor of Media Presbyterian church.
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FOR AUGUST.

Seven of the Eight Bargain Sections opened July 8 will be continued through August. Section Six has thin Clothing for men. Two new lines of Mohair Coats at $1.25, reduced from $2.50, go into this section to-day, mostly medium and small sizes. Also just placed in this section a splendid lot of Black Mohair Coats at $2.50, all sizes. They are lustrous, solid and cheap.

For early fall clothing consult the following sections: Large Boys' Suits, No. 1. Small Boys' Suits, No. 2. Young Men's Suits, No. 3. Men's Suits, No. 4 and No. 7. Men's Odd Pantaloons and Vests, No. 5. The sales from these sections have been large, but enough is left to pay you for coming.

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SPECIAL MEETING OF LEBANON CLASSIS.

An adjourned meeting of the Lebanon Classis will be held at Womelsdorf, Berks Co., Pa., on September 4, 1882, at 7.30 o'clock, p. m. Business of great importance makes it necessary for all ministers and delegated elders to be present.

Please remember that the attendance of the brethren at an adjourned meeting is just as obligatory as at the annual meeting.

A. R. BARTHOLOMEW, *President.*
Attest—TOBIAS KESSLER, *Stated Clerk.*

General News.

HOME.

The Hocklin Valley Manufacturing Company's works at Lancaster, Ohio, was yesterday destroyed by fire. The loss is reported at $185,000, the insurance at $31,100.

During July last 65 010 immigrants arrived in the customs districts of Baltimore, Boston, Detroit, Huron, Minnesota, New Orleans, New York, Passamaquoddy, Philadelphia and San Francisco.

The tow-boat Fearless, of the Missouri Valley Transportation Company, was sunk by a snag in the Missouri river, fourteen miles above St. Charles, on Saturday morning, and is believed to be a total loss. She was valued at $20,000.

A party of Chinese play-actors from Panama having been refused permission to land at San Francisco, Secretary Folger telegraphed to the Customs Collector at that port that "the Department did not regard play-actors as laborers within the meaning of the Chinese act."

Surgeon General Hamilton, of the Marine Hospital Service, reports that the deaths from yellow fever in Brownsville to date have numbered 40, of which 17 occurred last week. The total number of cases of fevers of all kinds to date has been 343. An effective cordon has been established around the infected district by means of mounted guards, and the disease "is now confined within the triangle bounded by the Rio Grande, the Gulf and the cordon extending from Laredo to Corpus Christi."

In Augusta, Maine, on Saturday, Joshua Nye, a well-known Prohibitionist procured a warrant under the State Liquor law against the Hoyt Express Company for bringing liquors to the city by the Boston boat, with a view, as supposed, to their sale. The Deputy Sheriff served the warrant, and, breaking the lock of the Company's store-house, found 62 cases of beer addressed to different parties, mostly fictitious names. Teams were secured to haul the beer to the county jail, but a mob gathered, pulled the men from the teams, threw stones and bricks at them, and carried off the liquor. The city officers, it is said, did nothing to stop these proceedings. Three men were severely injured by the rioters. Nearly half the beer was afterwards recovered by the Deputy Sheriff.

GALVESTON, Aug. 26.—A special despatch to the *News* states that a heavy rain, or waterspout, caused the head of Bosque creek, above Stephenville, on August 24, to overflow, destroying property estimated at from $40,000 to $100,000. Other persons were saved by climbing on the roofs of their houses and into adjoining trees. The water has now subsided. Fort Concho depatches to-day in relation to the inundation of Ben Ficklin are heartrending. Forty deaths are reported from drowning.

Ben Ficklin is all washed away except eight houses. The Court-house and jail are a total loss, and are uninsured from loss by water. The people of San Angeles tried to render assistance, but the raging water prevented. It is still impossible to cross the Northern Concho. The country presents a spectacle which beggars description. Houses, horses, cattle and clothing are piled up in heaps at every step.

FOREIGN.

LONDON, Aug, 26.—A telegram received here from Hong Kong, dated Thursday says: "Four thousand natives have died of Asiatic cholera in a single Philippine province, but the epidemic is now decreasing. There have been only six fatal cases among European residents."

LIMERICK, August 26.—Some excitement exists here because six sub constables, the supposed originators of the recent agitation among the Constabulary, are ordered to be transferred to the northern counties. The men asked for a day's time before leaving, which was refused. Thereupon they resigned, and several other resignations are threatened. The Government prevented the use of the telegraphs for communications between the Constabulary. A meeting of the entire force in Limerick is called for to day.

The War in Egypt.

ISMAILIA, Aug. 26.—The enemy's loss in the fighting on Thursday with General Sir Garnet Wolseley is estimated by some at 400. The very first shell fired by the enemy passed a few feet over General Wolseley's head and took off the leg of a horse ten yards behind him. The enemy throughout the fight declined to come to close quarters. The two gunners who were killed were struck down by shrapnels near General Wolseley's position. The troops behaved well. They were all day without water or food, after marching ten miles through the heavy sand. The enemy's cavalry swept around the British right flank, but did not come within striking distance. The Egyptian fire was too hot for the Life Guards to cross the open space toward them. The British infantry passed the day lying down behind the banks and in the ditches.

The Life Guards captured eight prisoners, who were dressed as ordinary peasants, but carried arms. Two of them had long Arab muzzle loaders, the others carrying Remington rifles. The enemy were much stronger than the British expected. They had cavalry, and were spread out in a semi-circle. We soon perceived train after train of reinforements arriving. The English guns commenced firing at 11 o'clock. At first the fire was very weakly responded to, but in the afternoon the rebels threw six shots to our one. They produced, however, very little effect.

London, August 27.—A dispatch to Reuter's Telegram Conpany, dated Alexandria, Sunday evening, says: "About 3 o'clock this afternoon two heavy guns recently placed beyond the water works hill opened fire on the enemy on the left bank of the Mahmoudieh Canal. About twenty rounds were fired. Several shells exploded in the midst of the enemy's entrenchments, causing considerable damage. The enemy replied feebly.

"At about 5 o'clock a conflagration was observed in the rear of the enemy's camp, about ten miles beyond Ramleh. The British man-of-war Minotaur shelled the enemy's outposts in the direction of Aboukir this afternoon. The shells appeared to burst in the midst of the enemy's position. The Minotaur fired with increased rapidity until sunset. The enemy's reply was weak. There was altogether very little activity in the rebels' lines.

"The impression gains ground that the bulk of Arabi Pacha's men has been withdrawn from Kafr-El-Dwar."

A despatch to the *News* from Ismailia says: "Only six dead Arabs were found on the field of battle, but inside Ramses were found several small pyramids of stones, freshly erected, beneath which dead natives were probably buried. Though the engagement was not serious, so far as hard fighting is concerned, the soldiers acted splendidly. The difficulties of the ground were fearful, while the heat of the sun defies exaggeration. General Wolseley's object has been achieved, and we have gained so much more fresh water, for the canal had been carefully dammed at Ramses. We lost a good many horses and mules. The remainder are fatigued and sadly need a few days rest. The railway has been prepared as far as Ramses. Native cavalry have arrived and gone to the front."

A dispatch to Reuter's Telegram Company from Constantinople says: "Said Pacha went to Therapia on Sunday evening and informed Lord Dufferin that the Turkish Council of Ministers had resolved to publish the proclamation against Arabi Pacha and to accept the Military Convention with England conformably to Lord Dufferin's proposals."

Alexandria, August 27.—The commander of the British ironclad Achilles reports that the Aboukir garrison is making an intrenched camp, on which several thousand laborers are working.

Ismaila, August 27.—All is quiet at the front. The British cavalry has advanced to the Kassassin Lock. Locomotives have arrived at Suez from Bombay.

A dispatch to Reuter's Telegram Company from Alexandria says: "The British 40-pounders at Ramleh cannonaded the enemy's lines to-day."

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, August 28.

FLOUR.—We quote the whole range of prices as follows: Supers at $2.75@3; winter extras at $3.25@3.75; Pennsylvania family at $5.12½@5.25 for new; Ohio and Indiana do. at $5.75@6.25; St. Louis and Southern Illinois do. at $5 75@6 50; winter patents at $6.75@7.75; Minnesota sour at $4.50@6; do. sound bakers' extras at $6.50@7 for clears and $7@7.50 for straights, and do. patents at $7.50@8.62½, as to condition and quality. Rye Flour was dull at $3.50 for Western and $3.75 for Pennsylvania.

WHEAT.—Sales of 1200 bushels rejected in grain depot at $1.05; 1200 bushels steamer in elevator at $1.10; 600 bushels No. 3 do. at $1.11; 1800 bushels Delaware full track at $1.16; 1800 bushels do. long berry do. at $1 18; 1200 bushels No. 2 red spot in elevator at $1.15½, with that bid and $1.16 asked at the close for spot and August; $1.13½ bid early for September, but closing at $1.13 bid and $1.13¾ asked; 10,000 bushels October at $1.14; 35,000 bushels do. at $1.13¾@1.13⅞, closing at $1.13⅞ bid and $1.13¾ asked; 10,000 bushels November at $1.14⅜, and 5000 bushels do. at $1 14⅜, the closing price.

CORN.—Sales of 3000 bushels Southern rejected afloat at 84½c.; 2400 bushels No. 3 in grain depot at 86@87c, chiefly 86c.; 1200 bushels steamer track at 87c; 1800 bushels sail mixed in grain depot at 88c.; 1200 bushels do. do. at 88½c., with yellow quoted nominally at 89c.; 25,000 bushels sail mixed August in elevator at 87⅞c., closing at that bid and 88½c. asked; 85⅝c. bid and 86c. asked for September; 15 000 bushels October at 85c., the closing rate, with 80⅜c. bid and 81½c. asked early for November, but closing at 80½c. bid and 81c. asked. After 'Change September was offered at 85⅝c.

OATS.—Sales 1 car No. 2 mixed at 51c.; 1000 bushels Jersey ungraded at 58@60c.; 2 cars bright rejected white at 55@57c.; 1 car No. 3 white at 59c.; 3 cars No 2 new white at 65@66c.; 1 car No. 1 new do. at 68c.; 2 cars No. 2 old do. at 69c., with 60c. bid and 61c. asked for No. 2 white August; 15,000 bushels September early at 48⅞c., closing at that asked and 48½c. bid; 15,000 bushels October at 48½c., and 10,000 bushels do. at the close at 48c., with that asked and 47½c. bid for November.

RYE was scarce and wholly nominal at 75c. for new.

SUGARS.—Raw were neglected but nominally steady on a basis of 7 3-16@7 5-16c. for fair to good refining muscovadoes. Refined were in good demand and firm at 9⅝c. for cut loaf, crushed and powdered; 9⅜c. for granulated; 9½c. for mould A, and 8¾@9c. for standard A's.

PROVISIONS.—We quote Mess Pork at $23@23.50; shoulders in salt at 10½@10¾c.; do. smoked, 11@11¾c.; pickled shoulders, 10⅝@10¾; smoked, do. 12@12½c; pickled bellies, 13½@14c.; loose butchers' Lard, 12½c.; prime steam do. $13; city kettle do. 13½c.; Beef Hams, $21@22; smoked Beef, 16½@18c.; sweet-pickled Hams, 13¾@14c., as to average, with sales of 50 tierces, 15 lbs. average, at 14c.; smoked do., 16@16½c.; extra India Mess Beef, $33, f. o. b.; city family do. $18.50@19; packet, $17 f. o. b. City Tallow, 8 9 16c. for prime in hogsheads.

BUTTER.—We qu te Penna. creamery extras at 28c.; Western do. do., 27@28c.; good to prime, 25@26c.; do. imitation, 18@23c.; Bradford fresh, tubs, nominally 25@26c.; do. firsts, 24c.; York State tubs fresh extras 24@25c.; do. firsts, 21@23c.; Western extras fresh, 21@22c.; do. good to prime, 16@19c.; factory, 15@18c.; common shipping grades, 12@13c.; medium, do., 13@15c; grease, 4@6c.; prints, choice to fancy, 33@35c.; do. firsts, 28@32c.; do. seconds, 23@26c.

CHEESE.—We quote New York factory choice full cream at 11½c.; do. fair to good, 10½@11c.; Ohio flat, fine, 9¾@10½c.; do. fair to good 9@9½c.; Pennsylvania part skims, 6@6½c., and do. full skims, 2@5c., as to condition.

EGGS.—We quote Western fair to choice fresh receipts at 21@22c, and Pennsylvania, New Jersey and Delaware fresh at 23c. Some Indiana county stock sold at 22c.

POULTRY was in large supply and the market was weak and irregular; some choice lots of spring Chickens brought 15c., but 12 to 14c. was the general range for both old and young, with demand chiefly for the former.

HAY AND STRAW.—We quote choice old Timothy Hay at $19; No. 1 do. at $18; No. 2 do. at $15@16, and low grades at $8@12; prime new Timothy at $18. Rye Straw was dull at $12@13.

PETROLEUM.—Receipts, 9463 barrels crude. The market continued dull for export, but closed nominally steady at 6⅜c. for refined in barrels and 9⅜c. for do. in cases.

FEED.—Receipts, 40 tons. The market was firm under very light spot supplies; quoted at $19.50@20 for spring, and 20@21 for winter Bran, as to quality. Sales of 2 cars medium winter track at $20 and 4 cars prime do. to arrive at $20.

Live Stock Prices.

The receipts for the week were: Beeves, 4,000; sheep, 14,000; hogs, 3,200. For the previous week: Beeves, 3,500; Sheep, 14,000; Hogs, 3,200.

BEEF CATTLE were fairly active at a decline of ½c. per pound, in sympathy with the wholesale market. Quotations: Extra, 7½@8c.; good, 6½@7¼c.; medium, 5½@6½c.; common, 4@5½c.; fat cows, 3½@4½c.

MILCH COWS were rather dull at $30@60, with sales of extra graded as high as $70.

SHEEP were active for the good grades, and prices advanced ½c. per pound, while common grades were neglected at a ½c. decline. Stock ewes were not wanted. Good lambs were in demand at fair rates, while common stock was hard to dispose of. Calves were higher. Quotations: Extra, 5¼@5¾c.; good, 4¾@5c.; medium, 4½@4¾c; common, 3¾@4c.; culls, 2¾@3½c.; calves, 6@8½c.; lambs, 4@7½c.

HOGS were fairly active and prices for all grades remained firm. Quotations; Extra, 12½c.; good, 12@12¼c; medium, 11½@11¾c.

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This Academy is advertised in our "Instruction" column, where the reader will find some of the strongest endorsements by Rev. D. W. C. Bylesby, Rev. E. H. Robbins, Rev. R. W. Patten, Rev. John Long, Rev. Jos. R. Taylor Gray, Rev. J. A. Childs, D. D., and others. The Circular, sent free to any applicant, gives the fullest particulars to parents and guardians. Rev. S. A. Heilner, of Media, speaking from personal knowledge of Mr. Shortlidge, his faculty, and the school, says:

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